WHOLESOME FOOD FOR HUNGRY PEOPLE

J. L. GLASCOCK

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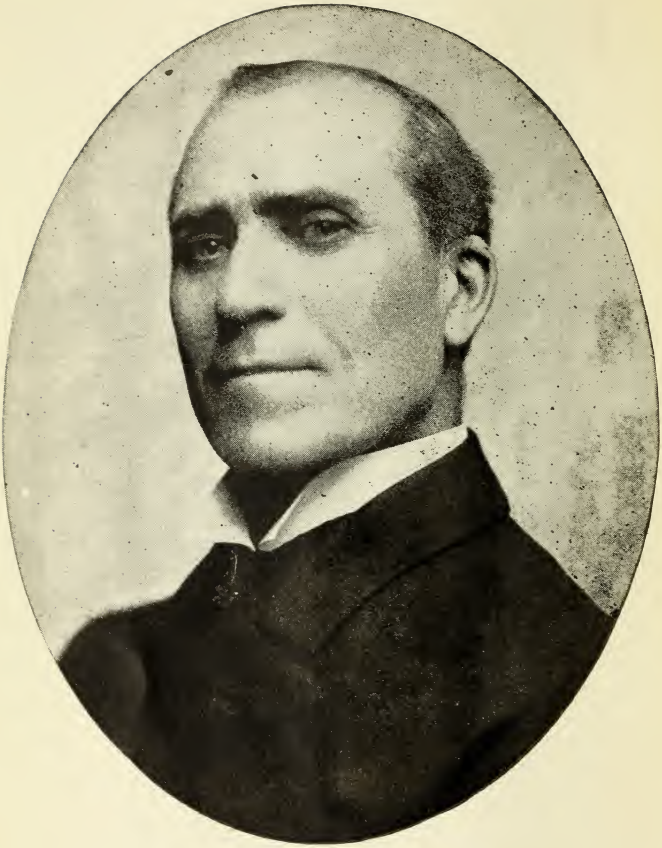

Yours in Him,

J. L. Glascock.

Wholesome Food For Hungry People

By

THE REV. J. L. GLASCOCK, A. M.

Author of "Some Grapes from Eschol" and "Revivals of Religion,"

With an Introduction

By

The Rev. M. G. Standley.

"He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee," Psa. 81 : 16.

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CINCINNATI, O.

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1913

DEDICATION

To the holiness people everywhere; both ministerial and lay, male and female; who, having toiled in the harvest-fields of the Lord, have a spiritual hunger for wholesome food, this volume is affectionately dedicated by

THE AUTHOR.

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PREFACE

The writings of holy men and women, in all time, are a legacy to God's children, of incalculable worth. What an irreparable loss we would have suffered had we been deprived of the productions of such distinguished persons as Wesley, Clark, Fletcher, Asbury, Finney, Foster, and all the rest more or less distinguished. One apology for offering this book to the public, is the hope that it may carry blessings, though, maybe, in a small and humble way, to very many people, similar to those we have received from the writings of others.

A few of the subjects discussed in this book were presented to different congregations in our special evangelistic work, though in a somewhat different form. The people hearing those presentations of these subjects, professed to receive great good from them. Then we were lead to

publish the subject matter of this book, in a series of articles in the religious press. So many who read the articles, bore testimony to their helpful influences, that we could not escape the conviction that they should be published in more permanent form. In editing the contents of this book for publication, in book form, all the old material has been revised, and some new material has been added. The great variety of subjects treated will appeal to almost every class of enquirers after spiritual help.

The brevity of the chapters will be especially adapted to busy people, whose time for religious reading is limited. Another advantage will appear in the fact that, since no chapter is a necessary part of any other, one is enabled to give any part of the book a second reading, without the necessity of reading the whole book consecutively. Thus it will prove to be a book of reference, to which one may resort in time of special need of help and blessing.

The subjects treated are not exhausted;

the limits of the book forbid that, but it is our hope that the reading of what we have written, will not only prove helpful for present necessities, but will be an incentive to the further study of those subjects.

We pray that the book may not only be a blessing to multitudes of people now living, but to succeeding generations, when our feet shall no more walk the ways of earth, but when they shall press the shores of the eternal world.

J. L. GLASCOCK.

May 1, 1913.

INTRODUCTION

In these days one can scarcely find a paper or periodical that does not advertise springs, health resorts, sanitariums, etc. The Government, too, has expended much money in finding the value of food stuffs. It is an age of experiments; men are desirous of obtaining the just value and getting the best results; scientists are doing much for the advancement of men's physical, mental and temporal affairs, and they feel the importance of it; but how much more important it is that we should have men full of faith and the Holy Ghost, who are able to discern and eliminate the poisonous error that is mixed up and handed out to saved and unsaved alike, as soul food, poison that the enemy is using to blast the hopes and wreck the souls of men.

The author of this book, after years of experience in the evangelistic field, like the prophet of old, has been able to discover some of the poison in the pot, and in these twenty-four chapters has given us timely warnings and real soul food. How expedient it is, then,

that those who have been redeemed by the Blood—brought out of darkness into His marvelous light—shall digest and take heed to the messages given.

We send forth this volume, praying with the author that God shall bless it, and that those who read it shall take an advance movement all along the line, shunning the worldly, light and indifferent spirit that is robbing the children of God of their power. Praying, as we do so, for an enlargement from God for more of the joy of the Lord, depending upon the guidance of the Holy Spirit, and remembering always the words of the Master, "Ye are my witnesses."

M. G. STANDLEY.

CHAPTER I.

A Trumpet Call to the Holiness People for an Advance Movement All Along the Line.

Ancient Israel, having escaped Egyptian bondage, camped at Kadesh-barnea, when the order came from God for them to go forward into the Land of Promise. After forty years of wilderness wandering, and they, at last, crossed over the river Jordan into Canaan, God's call was still to advance, and He encouraged them to this end with the promise that wherever they set the soles of their feet, He would give it to them for an inheritance. In all time, and in every place, it has been an inexorable law in the kingdom of God, that spiritual activity is indispensable to spiritual life.

The modern holiness cause has been properly named a movement, because it keeps in motion itself, and it causes other people to move. Its own activity has

proven to be its own life. But great as has been its past activity, and marvelous as have been its achievements, there is an imperative demand for present forward movement.

We need to go forward by leaving behind, and utterly crushing out, every form of heresy, and every kind of fanaticism, such as the come-out movement, the third blessing fad, the tongue craze, and all the rest. It may be thought that these have run their race, and finished their course, and done their worst, and they have in large measure, but in some places their baneful influences continue, in some measure at least. Recently, in one of our meetings, a man remarked that he would like to be sanctified, but he did not want to leave his church. We told him he did not have to leave his church. He replied that he had been so informed. After he obtained the blessing, with shining face he often remarked that he was so glad he could have the blessing and still remain in the church. Every once in awhile the third blessing is found creeping into the

teaching of some preachers, under another name, but the third blessing none the less. Ever and anon the silly cackle of some tongue fadist can be heard in a holiness meeting. Let us see to it that no quarter is given to these things.

We need to go forward by making secondary, to pardon and purity, many things that of themselves are all right, and for which may be found a scriptural warrant, such as divine healing, the second coming of Christ, the prohibition of the liquor traffic, and many others. Not that these are to be ignored or neglected, only let them not take precedence over salvation and sanctification, since they are less important than these.

The holiness movement needs to go forward in a more aggressive effort to get sinners converted, and backsliders reclaimed. In this time when decisions, and confessions, and professions, and baptisms, and confirmations, and signing cards, and joining church, and a hundred other things are substituted for an old-fashioned change of heart, and some of the official

papers, of some churches, have made the humiliating confession that the most we can hope to do now is to save the children of the Sunday-school; it is high time that the holiness folks come to the rescue, stand in the breach, and demonstrate that the Gospel is still the power of God unto the salvation of sinners in larger numbers than ever before.

Then the holiness movement needs to advance, with double-quick step, in getting believers sanctified—really sanctified. We fear that too many have professed this blessing, who have never received it, and this may account for so may casting away their confidence, who have once professed this grace. We must insist that people give up, go down, die out and get clear through. At this very hour the holiness movement needs more examples of this blessing that are like those produced on the Day of Pentecost, and in the time of John Wesley.

Then the holiness movement needs to advance in intelligence. A long time ago we have gotten past the erroneous notion

that the deepest piety is incompatible with the highest education and the broadest culture. The holiness schools, the holiness papers, and all other holiness publications need a boost. There is enough money in the possession of the holiness people to make these departments of the work blossom as the rose, and flourish as a green bay tree.

Once more and finally, the holiness movement needs a fresh anointing of the Holy Spirit. Too much of the work is done in a professional way, and in a business manner. We need the sweep of power and influence that John Inskip and his coadjutors had, and all the rest have had, in this movement, who left a flame of Holy Ghost fire in their track wherever they went. Then the different men and members of this movement will be bound together with a stronger tie of holy love, and Christian fellowship. They will agree to disagree, in the bond of perfectness, in questions non-essential to salvation and sanctification, and unite to push the funda-

mentals with a power and success hitherto unknown. Those engaged in the same line of work will see eye to eye, and labor together as brethren beloved, for the success of a common cause. The holiness pastors and holiness evangelists will not run races with one another for place or preferment, but will make common cause against a common foe, and will shout as loudly, and jump as high, when the other fellow is having great meetings as if they were his own, and will be quite as happy when the other fellow's praise is spread abroad, and he is preferred among the brethren, as to be praised and preferred himself. The rank and file of the movement, seeing this courageous, consecrated leadership on the part of those at the head of it will fall into line, and in solid phalanx, with the blood-stained banner of Jesus waving over us, we will march to the fray, and as a united host, we shall defeat the devil, and disappoint all Hell, by achieving such victory in the salvation and sanctification of mankind, as to make earth rejoice, Heaven to be glad, and the saints to shout the praise of our God.

CHAPTER II.

Some of the Causes of Decline in Spirituality in the Church, and the Cure.

That there is a marked decline in the spirituality of the Church in more recent times, as compared with former days, no fair-minded person will deny, who is conversant with the facts in the case. With a wave of the hand, some may declare, "Say not thou, 'What is the cause that the former days were better than these?' for thou dost not inquire wisely concerning this." But facts are stubborn things, and must be reckoned with. Neither does it settle anything to cry, "Pessimist," "Sore-head," "Calamity howler." The spirituality of the Church is in a condition that is alarming to every observing person, and that condition will not be improved by seeking to cover up the facts.

Revivals of religion are not believed in any more, by many pastors and church-members, and they do not hesitate to declare that we have outlived the days of revivals, and it goes without the saying that they make no effort to promote them.

In many places the preaching services are sparsely attended, the prayer-meeting and the other means of grace have dwindled to almost nothing, and the trend of things is toward formality and worldliness, and away from spirituality and godliness. These facts are so plain that they need no argument to establish them. There is no inspiration in dwelling upon this side of the question. It is heart-sickening to every truly spiritually minded person to know that this state of things exists. We prefer to offer some thoughts upon the causes that have brought about this spiritual decline, and the cure.

The first cause that forces itself upon our attention is that the Church has neglected to preach and promote the doctrine of holiness, as taught by the Holy Scriptures, and enjoyed by the members of the

Apostolic Church. To say that this doctrine is obsolete, or that it is a subject upon which many good and great people differ, does not settle anything, and cannot be sufficient reason for its neglect. It is a Bible doctrine, and the past history of the Church shows, as John Wesley declared, that where it is preached and promoted, the whole work of God prospers.

Having repudiated this cardinal doctrine of Christianity, the natural sequence is to do away with regeneration and all that follows, and with many, this has come to pass. Under the popular, though seductive, name of "higher criticism," which is, in fact, the most veritable infidelity, all sorts of heterodoxy are being palmed off on an unsuspecting people. Not a few ministers of the Gospel, as well as teachers in so-called Christian colleges and theological seminaries, repudiate the Divine inspiration of the Bible, the miraculous conception and deity of Jesus Christ, and regard much of the Word of God as untrue. They repudiate the Edenic account of the creation of man; they main-

tain that the Book of Jonah is a fable, and that the Book of Job is an allegory, in the face of the statement of Jesus that "Jonah was three days and three nights in the whale's belly," and the other statement of God's Word, "There was a man in the land of Uz, whose name was Job." No-Hellism has become almost a fad, and people toss their heads and make light of future punishment, in the face of the Bible statement, "The wicked shall be turned into Hell." In the presence of these conditions, revivals of religion are quite out of the question, indeed they are wholly unnecessary, if the foregoing tenets be true.

These are some of the causes of spiritual decline in the Church. Let us turn our attention to the cure, as briefly as we can.

There is one specific, and that is for preachers, of every order and station and people, to SEEK AND OBTAIN THEIR PENTECOST. Then they will be sound in faith, doctrine and practice. To purify the heart will clarify the mind, so that one can see the truth clearly, and then he

will maintain it steadfastly. The laity will believe in the doctrines of the Bible, and the preachers will preach and defend them. There never has been a time when the Church and the world needed a revival of doctrinal preaching, all along the line, as it does this very hour. Sin and salvation; Heaven and Hell; the Bible, the Divinely inspired Word of God; Jesus Christ, very God indeed, the God-man; and the other Bible doctrines, should be thundered forth with such power as to shake the sandy foundations of wicked men, and worldly, unbelieving church-members, and defeat all Hell. When this course is inaugurated, the lost fear of God will be restored to mankind; sin will appear the awful thing that it is; Hell and judgment will become stern realities to men in the Church and out of the Church; and deter them from longer walking in the ways of sin, and cause them to seek God in the salvation of their souls. Then the old-time revival power will be restored to the Church, and pulpit and pew will burn with pentecostal fire; the Church

will be thronged with people; the social means of grace will be restored; God's name will be reverenced; and His kingdom built up among men. Then the good old days of spiritual life and power will be restored to the Church. May God hasten that glad day for His own name's sake!

CHAPTER III.

Some of the Causes of Prejudice Against Entire Sanctification, as a Work of Grace Subsequent to Conversion.

After a thorough investigation of the subject, we are quite convinced that there is not so much prejudice against entire sanctification as a second work of grace as some imagine, and that the opposition is not virulent as is sometimes supposed. We are quite as well convinced that some, shall we say much? of the prejudice that does exist against entire sanctification has been needlessly provoked by people professing the blessing of holiness. Despite these facts, though, it must be conceded that there does exist a prejudice against entire sanctification, and much of it, too, and, deplorable as it may be, principally

on the part of ministers and members of the Church.

One of the most prolific sources of prejudice against entire sanctification is confusion. A lot of people are all mixed up on the subject. They are seeking the light, but do not know how to find it. They are converted, and know it, but they have a hunger for another experience which was not imparted to them when they were converted. Some who have undertaken to teach and preach holiness are largely responsible for this confusion. They have lugged in a good many things that do not belong to holiness, though they may be right and good in their proper places. Holiness has been a convenient name for many idiosyncrasies and fallacies, which have brought reproach upon it. Many sincere people have been regarded as opposers of holiness who have only opposed the things they have seen "strutting around with a holiness garb on." They have often mistaken some of the "devil's scarecrows" for people clothed in white robes.

Much confusion has been caused in the

minds of people by magnifying non-essentials instead of essentials. Some holiness people are found who condemn others, and regard them as opposers of holiness, who are not led as they are. It cannot be denied, though, that the holiness movement has suffered a reaction, so that there is not enough testimony against vanity and other forms of sin, but maybe that is because some of the holiness people have made the mistake of running off on the non-essentials of holiness, instead of sticking to the essentials. A tree cannot be killed by cutting off some of the branches. Let it be dug up by the roots.

Another fruitful source of prejudice against entire sanctification is conservatism. When the work of holiness is subordinated to other things, spiritual growth becomes abnormal and superficial. When a real, spiritual work begins, then a fight is on, for none insist so strongly upon the new birth as holiness preachers, and the sham work that has passed for the genuine will be exposed.

Holiness is iconoclastic, and hence the

holiness people are regarded as a disturbing element. Therefore, people who are so nice, and want everything run by program, and on schedule time, will resist any innovation upon their accustomed ways and ideas of propriety.

Then there is the conservatism of numbers. Because, sometimes, large numbers are not added to the church roll, in the revival, on account of a dead church that must be quickened into spiritual life, holiness is discounted and opposed.

Again, there is the conservatism of official position, for often a holiness revival has caused the church boss to be put out of official position.

Furthermore, there is the conservatism of denominational pride, financial plans, entertainment for the young people, etc. Holiness, in its very essence, has a war to wage against everything worldly and carnal, and cannot but bring on the fight, even if the holiness people are ever so careful and conservative.

But, whether opposition to holiness arises from confusion or conservatism,

carnality is back of it all. Carnality will do a great many things that appear pious, if it can escape the hangman's noose or the electrocutioner's chair. He will pay the preacher, he will entertain the presiding elder, he will flatter the bishop. He will attend preaching service, if, by so doing, he can influence the preacher, and prayer-meeting, if he can gain political influence by it. He will wear a long-tailed coat, a white tie, a silk hat, and look saintly. He will even preach a sermon, and conduct a protracted meeting, and look sanctimonious among his ministerial brethren. All these things will he do, and numberless others, if he can only escape with his life. But when the death sentence is pronounced upon him; when the gibbet is erected, and the day of his execution has come, then will he protest with all the satanic powers with which he is possessed.

His plea may seem reasonable and right, and in the interests of the Kingdom of God. He will raise the hue and cry that "this holiness business will bring in

schism;" that "it will engender strife;" that "it will break up the church." He will say, "It is fanaticism and wild-fire, and must be stamped out;" "people have often gone crazy over holiness, and families have been broken up;" "it is a thing to be dreaded;" "it must not be tolerated;" "it is well enough to be good and pious, but these holiness people go to extremes."

All this is a plea for the life of the "old man," and, if it were not so serious, it would be ridiculous. But the seriousness of the question is apparent to all intelligent, thoughtful people, and must not be passed over lightly. Here is carnality on exhibition, and it is the chief source of opposition to holiness.

In another chapter, we shall offer some helps to the cure of prejudice against entire sanctification, as a work of grace subsequent to conversion.

CHAPTER IV.

Some Helps to the Cure of Prejudice Against Entire Sanctification as a Work of Grace Subsequent to Conversion.

In the last chapter, on some of the causes of prejudice against entire sanctification as a work of grace subsequent to conversion, we gave confusion as one of the causes. If we had stated that ignorance was one of the causes, instead of confusion, it would have expressed the thought we had in mind just the same.

Those who are constantly engaged in the work of promoting the doctrine and experience of holiness, and those who have had the privilege of attending many holiness meetings, and of reading holiness literature, are in danger of presuming that the information they have on the subject of holiness, most of the people in the

Church are in possession of, and that there is no excuse for their not getting the Blessing. This is a great mistake. There are thousands of good people in the Church everywhere, who have never attended a holiness meeting, and who have never been interested in the subject of entire sanctification. Many of them have never had the subject brought to their attention. Others have refrained from attending holiness meetings, and informing themselves on the subject, because of false representations of holiness and holiness people, made to them. Many others who have had some information on the subject, have been prevented from being brought under favorable conditions for receiving the Blessing. Hence, one of the indispensable things is intelligent preaching and teaching on the subject of holiness. Not holiness and something else, but Bible holiness divorced from other things.

Many do not have a correct notion of what entire consecration is. They are not able clearly to distinguish between repentance and consecration. Then others are

mixed up in reference to the faith adequate to bring to them the experience of full salvation, after they have made their consecration. Some preachers and teachers have mixed up entire sanctification with divine healing, the second coming of Christ, and other Bible doctrines, which are all right and proper in their places, but which ought to be omitted when dealing with people not instructed on the subject of holiness.

One of the greatest hindrances in promoting the work of entire sanctification, in recent times, is false teaching, such as the third-blessing heresy, the tongue-movement fad, and others. One would think intelligent people would not be hindered by these false teachings, in their quest after perfect love, but they have been, and seriously, too.

The manner of teaching and preaching holiness must not be overlooked, in dealing with opposition to it. People must avoid clanishness. If people are to be led into the blessing of perfect love, great wisdom must be exercised in getting them under

the influence of the teaching. Let them be convinced that they are wanted and will be heartily welcomed in the holiness meetings, and they must not be cudgeled and pounded when they are once there. They have suffered enough of that at the hands of the devil, it should not be dealt out to them by holiness people. A loving, patient spirit should be shown them.

Learn to deal with opposition in perfect love. Perfect love will meet opposition with love's manner. It is not enough to have the thing itself, one must have the manner and method of perfect love. Love's manner is always gentle and kind, never harsh and austere. Perfect love will eliminate sarcasm, and everything that savors of denunciation and coercion, and will save one from even feeling that he would like to drive people into the fountain.

Then opposition must be met with perfect patience. That will cause one to endure, and endure, and endure, and keep sweet all the time. It will draw people to us who do not see things as we do,

and not drive them from us, and thus lose the opportunity of doing them the good we seek to do them. When people misrepresent holiness, and say harsh things about those who enjoy the experience, one may be tempted to be self-assertive and captious, and to criticise and find fault, but to indulge in these things will defeat the very cause we seek to promote. In one's zeal to lead people into the blessing of holiness, he may be tempted to argue the case, but that will spoil the whole thing. No one has ever been argued into the experience of holiness, but many have argued themselves out of it. Alfred Cookman would argue, by the hour, with his mother against the experience of holiness, and always felt he had the best of the argument when he was through. But his mother would always say to him that she knew she had the blessing, though she might not be able to cope with him in argumentation, and her testimony led him to seek and obtain the experience. Disputation is the devil's big gun. If he can

betray people into discussion, he has gained much.

Finally, the best way to overcome the opposition to holiness, is to exemplify the experience before the opposers. This is the knock-down and drag-out method. Nothing can stand before it. It has never failed if anything would win. One of the strong arguments that opposers adduce is that the people who profess the blessing do not live it. They are clamoring for examples of the truth we preach, and they ought to have them. Two Free Methodist preachers, a husband and wife, moved into a Western town, where the people knew nothing about the doctrine and experience of holiness. These preachers began to preach, teach and profess that blessing. The people were slow to accept the doctrine, and some opposed it bitterly. But they kept on in their work, especially emphasizing in their lives the doctrine they sought to promote, till the people were compelled to acknowledge that those two people had something the rest of them did not have. The sequel was that, by

and by, a large proportion of the church got the blessing, holiness gained the right of way in that town, and a holiness camp-meeting was established there, which still holds its annual sessions, and is a blessing not only to that town and vicinity, but sends forth its salutary influence to people many miles away, who attend those annual gatherings.

CHAPTER V.

Some of the Causes of Spiritual Decline and Death, and the Evidences of them in the Experience of Holiness.

When one receives the experience of holiness, he does not enter into a state of impeccability, as the theologians would say, that is, he does not enter into a state of grace from which he cannot fall.

Some people who have entered into the experience of holiness have experienced decline or death in that grace, before they were established in it. As good a man as John Fletcher lost the blessing four or five times before he was established in it. It is not necessary for people to forfeit the grace of holiness, but they too often do.

It is of the utmost importance, at the outset, to find out what are the causes

of spiritual decline and death. Properly to answer this question, it is necessary to state the essentials of holiness. They are a pure heart, perfect love, perfect peace, and abiding power. Declension in holiness means declension at any one or all of these points.

In order that one should not be deceived by the enemy, it will be necessary to make a clear distinction between spiritual declension or death, and the suspicion of it. When the Holy Spirit cleanseth the heart from all sin, He makes one sensitive to sin, and imparts to him a tender conscience; so that if a person is not watchful, the devil may put people under conviction, whom the Lord does not convict. So long as the essentials are all right, one should not get up a false alarm, nor imagine he has lost the experience, when he has not.

But to a consideration of the causes of decline or death in holiness. One of the most common causes is the loss of the emotional side of early experiences in that grace. With the experience of

holiness comes great excitement of the sensibilities, so that one gets emotion identified with holiness, and he is inclined to think if this subsides his blessing is gone. But he must become indifferent to forms and feelings, and RETAIN THE BLESSING BY FAITH, no matter what may be the outward manifestations.

Another cause of decline and death is the withdrawal of the whole or some part of the consecration which was made when the soul entered into the fountain of cleansing. Not to stand by the original contract is to insure certain and disasterous defeat.

Still another cause of decline is a failure to exercise faith in the cleansing Blood to cleanse NOW. The enemy will do his utmost at this point, and especially when one is void of emotion.

One more and last cause of decline that we shall mention, is a failure to testify, clearly and unequivocally, to the fact that the Blood cleanseth from all sin. The enemy will make a stubborn stand at this place. He will argue that such

testimony is not according to becoming humility; that it gives offence to others; that it brings discord into the Church, and many other arguments, to the end that he may rob one of the experience.

Now to the evidences of decline. We can give only a few of them. Perfect peace is an essential to holiness, and if that peace is broken, one is not in a normal condition, but in a dangerous one. No matter what may come or not come, this peace floweth like a river.

Perfect love is another essential to holiness, and when it is absent, there is occasion for alarm, lest the blessing is gone. Some people preach and profess holiness who still have "spells." Often they are overcome by a bad temper, and they are anything but lovely and loving. This must not be palmed off on weak nerves. Perfect love is a love that loves in spite of everything. Flashes of temper, and a spirit of revenge, are not infirmities, but tokens of lapses in holiness.

Abiding power is another essential of holiness. When there is an absence of

it, one has just cause of alarm, lest the blessing is slipping from him, or has already slipped away. If holiness is power, and it is, then there ought to be the manifestation of that power that belongs to holiness. Power to preach with the Holy Ghost sent down from Heaven; power to pray fire out of the skies; power to testify to the edification of the people, so that they will have that hunger and thirst after righteousness which the Savior declared should be satisfied.

Another and last evidence of decline that we shall mention, is a lack of quenchless zeal for the salvation of souls. One cannot be in a normal state of holiness when he ceases to be active for the salvation of others. "Spiritual reproductiveness is necessary to self-preservation," and any lack of it is sufficient evidence of a decline in holiness, even if one does hold on to the profession of it. One who remains in a normal experience of holiness, is getting hotter and hotter all the time. It will put a life-long passion in one to get others sanctified.

CHAPTER VI.

Some of the Helps by Which Persons Who Have Suffered Spiritual Decline or Death, in the Experience of Holiness, May Recover Their Loss.

In the last chapter, we wrote upon some of the causes of spiritual decline and death in the experience of holiness. In this one, we desire to discuss the subject that appears at the head of this chapter.

When once Satan has succeeded in causing one to lose the experience of holiness, he will do his utmost to prevent that one from recovering his loss.

In order to the recovery of that loss, one of the very first and most important things to be done is to diagnose the case. When a doctor is called to visit a patient,

he seeks to find out what is the matter with that patient before prescribing for him. So when a person has suffered loss in the experience of holiness, he must turn his attention to self-examination, and find what is the matter. There are two dangers at this point. One is of spending too much time in the diagnosis of the case. When a person has suffered spiritual decline, to think too much about it is likely to bring discouragement to him, and may be despair of ever getting his blessing back. The other danger is of patching up the case, smoothing it over, and of continuing to testify to the experience after the keen edge of it is rubbed off, or it is lost altogether. It is better to face the situation, and after looking the ground all over, and confessing the facts in the case, to determine to recover the blessing at any cost.

In order to be reinstated in the blessing, one should confess his loss. First, he should confess it to himself. To form the habit of confession will prove to be very profitable exercise to the soul, under

any condition. Not necessarily because one has lost spiritual ground, or been brought under condemnation on account of overt acts of sin. But often one has made mistakes which he regrets, or has come short in other things which he deplores, and it is a good thing, and a profitable thing, to sit down and talk it all over with one's self, and confess it out to one's soul.

Second, one needs to confess his failure to God. Satan will hinder every one he can at this point. He will suggest that the Lord is so disappointed with him at his failure, that He cares but little for him now; that he will have to wait awhile, and do many things, and perhaps, after awhile, if patient and faithful, he may recover his experience. But to expect to get the blessing back now by confession, or by any other means, is quite out of the question. Satan is a liar and the father of lies. The immutable Word of God stands true; "If we confess our sins, He is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness."

Third, one must confess to others, if, under the light of the Spirit he feels that such confession is necessary. Sometimes it is not, again it is. The Spirit will inform one in this matter, if he honestly seeks His guidance. Spiritual declension cannot occur, and one's friends not notice it. And lest they should stumble over a person's failure, generally, there ought to be a humble confession in their presence, followed by a return to God. It will be a relief to the person making his confession to others, if he is determined to keep clear with God and before men.

Then one needs to review his consecration. If it has been annulled, let it be renewed. If it has not been annulled, let it be reaffirmed. It requires the removal of a very little thing, from the altar of consecration, to blur the experience of holiness. To be unwilling to perform some little service, to suffer some slight wrong, to bear some light cross, and many other things that may seem trifling in

themselves, is sufficient to keep one out of the blessing of holiness. Often people have lost the blessing of sanctification because they neglected to testify to it. It matters not what the price is that God shows one he must pay to recover the blessing, he must render a prompt and cheerful obedience to the will of God.

Another thing necessary is to settle the point of one's faith now. No matter about the past, is he trusting God now for full salvation? Let the seeker look up into the face of God and tell Him he is trusting Him now. In most cases of declension, a careful investigation will show that there has been a fracture of faith. But that fact need not hinder one from getting back to God in full salvation. The devil will contest every inch of the ground at this point. He will insist that, to get one's blessing back, means fasting and self-flagellation, and many other things hard and disagreeable. When he has gone through all that, and at last settled down to trust God for the blessing, and receives his experience back, he will

be sorry he did not do the last thing first.

Meeting conditions, standing on the promise, reckoning the work done, soon he will begin to sing:

"'Tis done! Thou dost this moment save,
With full savation bless;
Redemption through Thy blood I have,
And spotless love and peace."

Hallelujah!

Reader, if you have suffered decline or death in your experience in holiness, delay not another hour your return to the cleansing fountain. Take spiritual inventory. See that all is consecrated to God now, and that that consecration shall be forever. Stand on the promises by faith. Believe the Blood cleanses you from all sin NOW, and the Spirit will witness to your soul that the work is done.

CHAPTER VII.

How to Retain the Experience of Entire Sanctification.

No more important or profitable question could be presented for the consideration of the holiness people, than the one contained in the caption of this chapter. If all the people who have ever received the blessing of heart purity had been established in that grace, no knowing but the kingdom of God would long since have been established on earth. The number of people who have once received this grace, and then lost it, is alarming. Perhaps an overwhelming majority of those who were once purified, have either suffered lapse in that experience, or the utter loss of it, before they became established in that grace. This should not be so, and will not be so, if certain simple directions are followed.

First, as he who obtained the blessing of entire sanctification had first to believe in its attainability by entire consecration and faith in the blood of Jesus alone, so he must continue to believe in this fundamental truth to retain it. This may be thought to be unnecessary, reasoning if one ever had the blessing of holiness he could never disbelieve in the doctrine, though he may have lost the experience. But many there are who, having lost the blessing, have lost faith in the doctrine. It is easy for them to conclude that they thought they had the blessing of sanctification, but they find they were mistaken, and that they do not believe there is any such experience. This is as true in justification as it is in sanctification. When a man allows sin in his heart, it will cast a disastrous blur over his faith. One must stand by the Bible truth, though opposed by devils and men, if he would retain the blessing of entire sanctification.

Then one must keep all consecrated to God all the time. The wilful withdrawal

of the smallest part of one's consecration is sufficient for him to lose the blessing. The devil will tell you that you cannot afford to do it. Tell the devil you cannot afford not to do it. Perhaps more people have failed here than at any other one point. Take hands off, and let God manage what belongs to Him by redemption and by consecration.

Keep believing that the Blood cleanseth from all sin, feeling or no feeling. Feeling is all right, but it cannot take the place of faith. One can reach a place where he can feel just as good when he don't feel as when he does feel. A sanctified author sat down to write a chapter in one of his books. He said if any one had asked him if he felt he was sanctified, he would have unhesitatingly answered no. If he had been asked if he knew he was sanctified, he would have answered positively yes. As he continued to write, the glow of feeling came, and by the time he had finished the chapter, his feelings were up to concert pitch, and if one had asked him if he felt he was sanctified,

he would have quickly answered in the affirmative. He had more feeling than he knew what to do with. But he was no more sanctified when he felt it, than when he did not feel it. Looking for ecstasies of feeling has been the cause of many a one's casting away his confidence, and losing the blessing.

In order to retain the blessing, one must testify to it. Always in the same terms? By no means. There is a great danger of one's getting into bondage to terms, and he will, if he pursues such a course. There is such a great variety of terminology that the widest sort of latitude is afforded one in testifying. Bible terms are always far more preferable and one's testimony should be couched in such words as to give the glory to God, and humility to man.

Should one bear testimony to the blessing of holiness every time he testifies? is a question often asked. This may not be necessary, if one worships with the same people all the time, and they understand his position. But if among a people

who do not know whether he is sanctified, then he must let his light shine, and bring out a clear-cut testimony. Because of opposition many an one has failed to ring clear in his testimony to the blessing of holiness, and has thus forfeited the experience. As preachers lose the blessing when they cease to preach it, so people lose the blessing when they fail to testify to it.

One must spend much time in secret prayer, if he is to retain a holy heart and live a holy life. No other means of grace is so likely to be neglected, and yet none is more important. The difference in the lives that men live, is the difference in their habits of prayer. All holy men and women, in all times, have been given much to prayer.

A prayerful study of God's Word must not be neglected, if one is to live in the enjoyment of a sanctified life. It must be his meat and drink. The neglect of this has not only been the occasion of many people losing the blessing of holiness, but also of their being betrayed into

unpardonable extravagance, and into the wildest sort of fanaticism.

To an intelligent and profitable study of God's Word, and for one's own soul health, every professor of holiness should read holiness literature. We have been grieved many times to find so many professors of holiness who had money for so many pretty things, with which to adorn their persons and places, many things that seemed utterly useless, who could not be induced to subscribe for a holiness weekly, or to provide themselves with any of the invaluable books on the subject of holiness. They starved their own souls, and robbed their own blood and bone of the spiritual blessing that they were in duty bound to provide them through holiness literature.

One must promote holiness if he is to retain the blessing in his own soul. He may not be called to do the work of a pastor, an evangelist, a foreign missionary, or fill any other prominent place, but he is called, when cleansed, to do some work in promoting holiness, and failing to do that work, he cannot but forfeit

his cleansing. While doing the work of a housewife, plowing the fields, clerking in the store, teaching in the schoolroom, or any sort of legitimate work, though it may be thought by some to be menial, an opportunity will be afforded to push holiness. If one embraces his opportunity, his own soul will be like a well-watered garden; neglecting it, his soul will be like a desert waste.

CHAPTER VIII.

Some of the Manifestations of the Love of God.

Many professing Christians do not believe in the Bible, if we may judge by the way they act. They give assent to it in their minds, but do not believe it in their hearts. They profess to believe the Bible, but they reserve the right to qualify it, to give their own interpretation of it. They interject their "ifs" and "buts" in their exegesis of the Word, but there are no "ifs" and "buts" in evangelical faith. The whole Bible is true, or none of it is true. It stands or falls as a connected whole.

The love of God is manifested in the plan of salvation, as revealed in His Word. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God was

under no obligation to save man when he fell from the high and holy state in which he had been created. God had faithfully warned him that if he disobeyed Him he should die. But the great heart of the Infinite was set on him, and He could not brook the thought of his perishing. There were difficulties in His way, though. His laws had been violated, and His moral government must be maintained. How could He be just, and yet save the transgressor? The love He had for man impelled Him to give His Son—His only begotten Son—to die in the stead of man, and, through His vicarious suffering, salvation was provided for every son and daughter of Adam. Well might the poet break forth in his highest note of praise,

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

The love of Jesus for the Church was manifested by the gift of Himself to it, that He might sanctify it. "Husbands, love your wives, even as Christ also loved

the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." It was not sufficient to provide pardon for the sinner, but complete deliverance from the Adamic nature was necessary. Every converted person will sooner or later, and usually sooner, discover in himself the presence of something that is opposed to the spiritual life imparted to him. He feels that provision ought to be made, if it has not been made, for the destruction of that something. As he looks into the Word, to the joy and delight of his heart, he finds, sure enough, such provision has been made. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." In the Word it will be found that this provision is prophesied and promised; prayed for and preached; experienced and professed; that it is God's will for His children to

have it; that every saint is called to it; and that it is the inheritance of every child of God; that what we lost in the first Adam, we have restored in the second Adam.

The love of God is manifested in the keeping power of His children. The world has a pretty correct notion of the standard a Christian ought to measure up to, and it agrees well with the standard set up in God's Word, but many in the Church have lowered that standard. They declare that God does not save from the practice of sin, or the principle of sin. This declaration is in opposition to the plain teaching of God's Word. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "Thou wilt keep him in perfect peace." "And the peace of God shall keep your hearts and minds through Christ Jesus." And so on throughout the blessed Book these as-

surances are given, that God will keep His children from falling into sin, and from the inbeing of sin.

The love of God is manifested for His children in His power to comfort in time of sorrow and trouble. How utterly inadequate is all human comfort in many of the sorrows and troubles of this life! We may speak our words of comfort, and weep our tears of sympathy, with the sorrowing, but nothing short of the solace our God can give will suffice. That is adequate. Jesus having walked every thorn-path we are called to travel, and having suffered every sorrow to which we are heir, knows how to comfort the sorrowing and to relieve the suffering. The precious Word assures us of God's comforting presence. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth." "I will not leave you comfortless." "As one whom his mother comforteth, so will I comfort you." And so on to the end of the revelation He has made in His Word,

does He give us the assurance of His comforting presence. Thank God for this promised and proffered love of Him, manifested in such great variety. Well might the immortal Faber sing,

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

CHAPTER IX.

The Secret of the Power of the Apostolic Church, and Some of the Concomitants of That Power.

The history of the Apostolic Church reads like fiction, a fairy tale, a veritable dream, so wonderful were the results accomplished by that church.

As we read the catalogue of its triumphs in soul-saving, and in building the kingdom of God, on multiplied lines, one is likely to think that the power given her for such wonderful accomplishments was peculiar to the age in which she wrought. But this error will vanish when we remember that God is unchangeable, and that His power is promised to His people in every age, where the conditions are met upon which He has pledged the bestowment of that power.

It will be profitable, then, for us to en-

quire, What was the secret of the power of the early Church? for discovering the secret of her power will reveal what must constitute the power of the Church in our time, and in all time, to accomplish the work for which she was instituted.

The power of the Apostolic Church did not consist in numbers. One hundred and twenty people were all that could be found as followers of Jesus, after His tragic death, miraculous resurrection, and triumphant ascension to His Father. The Church must suffer irreparable loss when she makes large numbers of accessions a substitute for spiritual life and power. The Church, in our time, has been betrayed into this mistake, and she is now reaping the harvest she has sown. Large numbers may not be incompatible with marked spiritual life and power, but they can never be made a substitute for these.

The power of the Apostolic Church did not consist in wealth. The people that composed her did not possess much of this world's goods. We have reached the time that the founder of Methodism deplored,

when rich, ungodly laymen are made a necessity to the maintenance of the Church. In too many instances, their influence in the legislation of the Church, and upon her spiritual life and power, has been most unwholesome.

The power of the Apostolic Church did not consist in social standing. A more obscure class could not be found. We wonder if the class spirit in the Church, in our time, has not cost us the sacrifice of the common people? The Presbyterian Church has a Secretary of Labor, whose peculiar business is to bring the laboring classes in touch with the Church.

The power of the Apostolic Church did not consist in grand surroundings. Perhaps this was less true of them than any characteristic we have mentioned. It is well to have churches sufficiently large and commodious to make all the people comfortable, but some of them have been made so fine that they have made the common people uncomfortable, and they remain away from the services.

The power of the Apostolic Church

consisted in her receiving the baptism with the Holy Ghost. As a result of this, she maintained fidelity to the Word of God. No uncertain sound was heard from the pulpit, and no skepticism was entertained in the pew, as to the Divine inspiration and authenticity of the Scriptures, or of the Divinity of Jesus Christ, etc.

Another result was the maintenance of Christian fellowship. This was more than fraternity, with grips and pass words and initiatory ceremonies. How much the Church needs this now. Thank God it may be had. How delightful it is. How euphonious the very term sounds.

Another result was the spirit of unity. Now the Church is well-nigh ruined, in some places with schism. Pentecost is the cure for it.

Another result was a joyous spirit. They were praising God. This is always true of those who live in the fulness of the blessing of Christ. It is their normal condition to do so. Some one has represented Paul as going about with a double-barreled shot-gun. When he discharged

one barrel, he was made to say, "Rejoice in the Lord!" When he discharged the other, he was represented as saying, "And again I say rejoice!" The world is dying for something that will make it happy. When she is made to see that in Christ people may be made to rejoice evermore, they will accept Him.

Another result was the abiding faith in the presence and power of God. Paul and Silas were in jail, James had been beheaded, Stephen had been stoned to death, but they held on the even tenor of their way, believing God, and doing the work assigned them. Fear came upon every soul; they had favor with all the people; and the Lord added to the Church daily such as were being saved (R. V.).

When the Church, in modern times, shall pay the price the Apostolic Church paid, and receive her Pentecost as the latter received hers, then shall she be clothed with the same power and she shall accomplish like results!

CHAPTER X.

The Evangelist.

The evangelist is much in evidence these days. His number is increasing. He is taken account of. He is cussed and discussed. He is represented and misrepresented. He is stressed and distressed.

A Methodist bishop, in an open Conference session, declared him a vampire on the church treasury. That bishop is now dead and in Heaven, we trust, and the procession still moves on. At a recent annual Conference session, a pastor, in a public address, expressed the wish that the special evangelist might be crushed out. Then, no doubt, thinking his statement harsh, he remarked that he might appear severe on him, when the presiding bishop remarked that the pastor was not so severe on him as he was. We wonder what punishment he thought ought to be in-

flicted on him. Maybe he thought him such a culprit that he deserved to be killed outright. Such remarks as these, and especially coming from such a source, are not calculated to bridge the already too-wide chasm between the spiritual and worldly elements in the Church, nor to relieve the spiritual dearth that is so much in evidence on every hand.

By some the evangelist is regarded as a monstrosity; by others as an ecclesiastical outlaw, that should be immediately apprehended and severely punished; by still others an undesirable citizen, that should be sent into exile. But, like God's ancient people in the land of Egypt, the more he is oppressed, the more his number increases. He has come to stay because God is back of him.

A great variety of definitions of an evangelist has been given. Here are a few of them: "A man or woman set on fire of the Holy Ghost, feeling compelled to go out and impart that love to others." An old country lady said: "An evangelist, according to my mind, is a drummer

for the house of the Lord." "To bring Jesus out of the Word, to bring the Holy Ghost out of Heaven, to bring people out of sin, is the work of an evangelist," is how another puts it.

We have a scriptural warrant for the evangelist, whether the Church will recognize him or not. The voice of God is sometimes heard through the voice of the Church, but sometimes the Church is too deaf to hear God when He speaks. Philip is the only one specifically referred to as an evangelist, but there were others who did the work of an evangelist, Peter was an evangelist after the holiness type, for Cornelius was instructed how to send for him, and he came and preached, "and God bare them witness, giving them the Holy Ghost." Paul was an evangelist, if he were anything. He was also of the holiness type, for he went to the churches to impart unto them some "second benefit." In Ephesians 4: 11, 12, we read, *"And He gave some apostles, and some prophets, and some* EVANGELISTS, *and some pastors and teachers, for the per-*

fecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In 2 Timothy 4: 5, we read again, *"Watch thou in all things, endure affliction,* DO THE WORK OF AN EVANGELIST, *make full proof of thy ministry."* By the first passage here quoted we have a scriptural warrant for four different kinds of ministers—apostles, prophets, evangelists, and pastors and teachers. As the first two have passed away, we have but two remaining, and the evangelist stands first of these two in point of gift, though he may not stand first in point of importance.

Not only are these different kinds of ministers given by Christ to the Church, but the purpose for which they are given is made plain. First of all, the evangelist is given for the perfecting of the saints. His one supreme need, then, is to be filled with the Holy Ghost. It is worthy of remark, that no mention is made of evangelists before Pentecost. It seems, then, that he is a product of Pentecost, and hence he must receive and retain his Pentecost in order to propagate the pente-

costal experience in others—perfect the saints.

There is a notion current that some are called to save sinners, and not to get believers sanctified, and they make this an excuse for not preaching holiness, but there is no warrant in God's Word for any such course. Paul enjoined it upon Timothy to preach the Word, and holiness is a part of the Word. He wrote him to take heed to the *doctrine,* and that by so doing he would save himself and them that heard him. Alas! for the number who, failing to heed Paul's injunction, have failed to save themselves and those who heard them!

It is true that Philip's work left souls in the initial state of salvation. The people who were converted under his ministry were not led into the experience of holiness, so far as we have any knowledge. He had an extensive revival in Samaria, but it was necessary for Peter and John to go down and preach the second work to lead them into purity. But this may have been due to some defect in Philip,

rather than according to the Divine order. The proper interpretation of the Scriptures is that all evangelists, of whatever kind, are called and commissioned to take men clear through into the fulness of Christ, as well as to get them saved from their sins.

Upon a careful study of the Word, it will be found that evangelism is not so much recognized as an office, but as a gift, and may be had in or out of the pastorate. "Do the work of an evangelist," was the commission given to Timothy, and he was pastor, presiding elder and bishop. Yet many are called to this work who are so circumscribed, providentially, that it is impossible for them to fill the office of a pastor, and many called to this special line are not qualified for the pastorate. *But every pastor should be an evangelist.* The gifts of the Spirit are not arbitrarily bestowed, but may be had by fervent, effectual prayer. God will bestow upon every minister the evangelistic gift. This gives the layman and the laywoman of the Church a chance.

Evangelism must be a passion, and not a profession. This will burn the way of the evangelist to openings, even though church authority may seek to hedge up his way. There is danger of every form of evangelism degenerating into professionalism. This is true of the pastoral evangelist, of the special evangelist, and of the lay evangelist. It is so easy to let down, lose out, and dry up in one's religious experience, even when engaged in the work. This is especially true of those who have been a long time in the work, and have their reputation established as successful soul-winners. The young evangelist, feeling his lack of experience and the need of Divine help, lives on his knees, and often accomplishes more in the work of salvation than those long in the way, and who are much sought after because of their reputation, though he may never have been called to a city church nor to a camp-meeting of commanding influence, but has labored in country districts, maybe in schoolhouses and out-of-the-way places. The only

course for one to pursue who would not drift into professionalism, is to seek new anointings and fresh undergirdings, and thus to keep on fire of the Holy Ghost, and seek to be a man of one work, and that to glorify God in the salvation of mankind.

But evangelism is a calling, and no one should presume to enter upon the work of an evangelist without a Divine call to that work. This subject we will discuss in another chapter.

There are three kinds of evangelists, for which we have scriptural authority, pastoral evangelists, special evangelists, and lay evangelists. These we will discuss in the order named in other chapters of this book.

CHAPTER XI.

The Pastoral Evangelist.

The work of an evangelist is not limited to the specialist, but includes the pastor as well. *"Do the work of an evangelist,"* was the commission given to Timothy while he was a pastor, and we infer that commission is binding on pastors in all time.

It is quite out of fashion for pastors to promote revivals in our time, and when they do, it is so phenomenal that special account is taken of it. It is not an unusual thing, when the pastor is successful in bringing about a revival, and when publicity is given to that fact, to state that he was his *own evangelist.* Why not? This is as it should be. For this purpose God commissions every man who has ever been called into the ministry. *"Ye have not chosen Me, but I have chosen you,*

and ordained you, that ye should go and bring forth fruit," is as applicable to us as it was to the Apostles.

What would one think of a physician whose patients all died? He might know all about anatomy, materia medica, the diagnosis and the prognosis of disease, and everything else pertaining to his profession, but if his patients all died, he could but be regarded as a veritable quack as a medical practitioner. What would one think of an attorney-at-law who never won any cases? He might know all about common law and statutory law, all about the rules of evidence, and the rest, but if he lost all of his cases, he could but be regarded as a failure, as a legal practitioner. What must God think of the pastor who continues year after year in the pastorate, and never wins any souls to Christ? He may have his head full of Greek and Hebrew roots; he may know all about systematic, historical and pastoral theology; all about homiletics, and all the rest, but if no souls are saved under his ministry, what must we think of

him? Where shall we class him? There can be but one answer to this question.

God will bestow upon every person whom He has called and commissioned to preach the Gospel of Jesus Christ, the evangelistic gift. But before receiving the evangelistic gift, he must receive the gift of the Holy Ghost. We must recognize the difference between the gift of *the Spirit,* and the Spirit's gifts. A prominent minister who, for many years, enjoyed the gift of the Spirit, felt that he had no gift to lead children to Christ. He was in charge of a large camp-meeting, in which no provision had been made for the children's meetings. He went out into the woods and kneeled down and told the Lord he had no gift to lead children to Christ, and asked Him to give him that gift. God answered his prayer, and at that meeting, and in his subsequent work as an evangelist to the day of his death, he was most successful in his efforts to get the children converted.

Many a good man, and godly man, too, who has been truly called to preach, has

bemoaned the fact that God has never blessed his ministry with *revivals of religion.* He has consoled himself with the thought that his was to be a seed-sowing ministry, and to shepherd the souls brought to Christ by others. He never dreamed that God would bestow upon him the evangelistic gift, and thus give him the unspeakable pleasure of leading men and women to Jesus.

Then there are other pastors, good men, who excuse themselves from being evangelistic, on the ground that their time is so fully occupied with other things relative to their pastorates. There are marriages to solemnize; funerals to conduct; the social functions of the church are to be looked after; pastoral work must not be neglected; civic righteousness, and the morals of their cities put them under tribute for service, besides being servants of the general public; and to do revival work is quite out of the question. That the church is not revivalistic, and does not care for revivals, and they are altogether out of fashion any way, all tend to make

it easy for them to make no effort on revivalistic lines.

Then there are pastors who seem to be in the work for revenue only, or make the ministry a side-line to many a secular pursuit, such as running a farm, conducting a real-estate business, or writing life insurance. Of course it will be out of the question for such to hold revivals. They do not have time for them. How they can go to the Judgment and not be found guilty, we are at a loss to know. But we repeat and emphasize our contention, that God will bestow the evangelistic gift upon any person whom He calls and commissions to preach the Gospel, if that person will seek the evangelistic gift.

It is true that the conditions that environ the modern pastor are fraught with many difficulties in the way of constant and successful evangelism; we do not say hindrances, for the pastor filled with the Holy Ghost *ought to know none.* There is the indifferent and worldly spirit, and lack of spiritual life and power in the Church, besides the worldly and wicked

people outside of the Church to be reckoned with, together with the maelstrom of worldly amusements and wicked practices, and myriads of other things that tend to discourage the pastor in his efforts to have revivals. But we apprehend that the greatest difficulty, after all, is the unwillingness of the pastor to pay the price of his pentecost. When this is done, and the evangelistic gift is bestowed, and the means employed that have been provided to promote revivals, the revival is assured.

There are advantages in favor of the pastor in promoting revivals, that the specialist does not have. He knows his people, the truth they need, the difficulties they encounter, the worldliness that prevails among them, and knows how to sympathize with them; and, if tactful, sympathetic, prayerful, and *filled with the Spirit,* he cannot but be successful.

Pastoral evangelism is not completed in the special series of revivals; it must not be spasmodic, but must be continued throughout the entire year, in all the services of the church. The pastor must

not merely aim to have revivals, but he must be precipitating them continually. After Pentecost, the Lord added to the Church *daily* such as were being saved, and what was the privilege of the Apostolic Church is our privilege.

There is nothing that will cause the truth that the pastor preaches to glow and burn, and fructify the spiritual life of the Church, like having the revival spirit present in the preaching service. There is nothing that will so attract the people to the means of grace, and build them up in spiritual things; there is nothing that will reproduce the Church in numerical and spiritual life from the recruits made from the outside world; there is nothing that so occupies the minds of Christian people with spiritual things, thus preventing schism, worldly entertainments and worldy practices; there is nothing that will solve the financial question of the Church, and every other question that confronts the Church, like having a perennial revival in the Church, in which sinners are converted, backsliders re-

claimed, believers wholly sanctified, and the saints anointed and empowered by the Spirit.

CHAPTER XII.

The Special Evangelist.

In a former chapter which appears in this book, we stated that there is scriptural authority for at least three kinds of evangelists: pastoral evangelists, special evangelists, and lay evangelists. We have already written of the pastoral evangelist. In this chapter we desire to write about the special evangelist.

Paul, Peter, Barnabas, and perhaps others, all did the work of special evangelists, as the New Testament Scriptures declare. The Savior called the Seventy and sent them out two and two to make disciples. This was the order in the early days of Methodism. There was the senior preacher and the junior preacher. It seems that the Lord is calling the Church to a return to the plan of

the Savior, and to that of early Methodism.

The fact is we are living in a day of specialists. In the olden time, a physician did every sort of practice from the extraction of a tooth to the amputation of a limb. But now, while many are useful as general practitioners, others specialize in different lines. This is true of the legal practitioner, of the teacher, of the merchant, of the manufacturer, and of men in all the different avocations and professions. The ministry is no exception. This is God's plan.

Perhaps there never has been a time, when so much is exacted of the regular pastor as now. He is expected to do at least three men's work. People want good preaching these days, and that is proper; but to meet this demand, requires the expenditure of time and nervous force on the part of the pastor. Then the church expects pastoral visitation, and this is only reasonable; but this service cannot be rendered without the sacrifice of physical exhaustion, and nerve and brain force.

Again, the pastor is expected to be a financier. He is looked to as the leader of all church building, and church improvements. Indeed, he is looked to as the financial, as well as the spiritual head of the whole church, and through his leadership and inspiration, the whole financial budget of the church is to be planned and carried to a successful issue.

With all these demands upon the pastor, and many others that might be mentioned, it is desirable, not to say indispensable, that he have assistance in his evangelistic work.

But there is another, and perhaps the strongest, apology for the special evangelist. Usually the regular pastor is not as evangelistic as he was in the days of old, if evangelistic at all. This is true to an alarming extent, and God is raising up supplementary agencies to carry forward the work of evangelism in the Church.

The ecclesiastical authorities of some branches of the Church, at least, sought to ignore the special evangelist. Failing in that, they tried to control him by ap-

pointment. Now the effort is made to restrict him, and no doubt the next move will be to kill him off. If ever that time comes, it will be Black Friday with spirituality in the Church. It goes without the saying, that the chief force in evangelism in the general Church to-day is through the special evangelist, and to cut his head off means "to kill the hen that lays the golden egg."

If every pastor were an evangelist, and it were the rule, as it is now the exception, that the pastor promoted revivals, spiritual revivals, extensive revivals, still the field is so wide, and the work so extensive, that there would be a place for the special evangelist. But since it is the exception, and not the rule for the pastor to promote revivals of religion, the special evangelist is indispensable. If the Church were awake to the situation, and only saw in the proper light, the spiritual dearth that prevails on every hand, and the necessity of a speedy change in the conditions, she would not only hail with delight, this time-honored and God-appointed means of pro-

moting revivals, but open a wide door to the special evangelist, and provide him a comfortable support in the work.

The sacrifices of the special evangelist are known only to those engaged in that work, and but for the fact that God calls him to that work, he never would have consented to enter it. His work necessitates his almost constant absence from home; he is exposed to all sorts of climate and weather; the accommodations furnished him often cause him great discomfort; it is not for him to ride in parlor cars, nor Pullman sleepers, not to eat in expensive diners, but to take such accommodations as his slender purse will allow, which is often anything but comfortable. We are writing about the special evangelist, and not the professional evangelist. He is altogether a different person. The special evangelist is one called by the Spirit to that work as clearly and definitely as any one was ever called to preach the Gospel, and like every one obeying the call to preach, enters upon the work of a special evangelist for the glory of God and

the salvation of souls. The professional evangelist enters upon his work as a person would enter any secular pursuit. It may be for notoriety; it might be for fame; or peradventure for a pleasure trip to see the country, but likely for revenue only.

Then the life of the special evangelist is a life of faith, every day he remains in the work. Faith for openings; faith for success; faith for strength to endure; faith for support. The special evangelist has no official board or church membership back of him; no ample salary to meet the necessary expenses of living; nor parsonage in which to shelter his family. Any one would be very foolish to enter upon the work of a special evangelist without a Divine call to that work, and any one can but be wicked who seeks to restrict or hedge up the way of one thus called.

It is a great comfort and encouragement to the special evangelist that God continually shows Himself to be on his side, blessing, sustaining, supporting him, and giving him success in his work.

CHAPTER XIII.

The Lay Evangelist.

We find a scriptural warrant for the lay evangelist, in the example given us of Philip. It is true that he did the work of a special evangelist, but being set apart to the office of deacon, by the prayers of the Apostles and their laying on of hands, he at once furnishes us an example of special evangelism and of lay evangelism.

This forever removes the ban of ecclesiastical authority, put upon men and women who have been called and spiritually equipped to do the work of a lay evangelist, though they may never have been ordained to the office of the ministry.

The churches that hold to the belief that only those in the line of apostolic succession should preach the Gospel, are responsible, in large part, for the prohibition of the lay evangelist. But other

churches which do not believe in apostolic succession, are equally culpable for placing the ban upon laymen and lay women whom the Spirit has called to do the work of a lay evangelist.

The fact that a person is not clothed in ecclesiastical robes, and does not wear a sanctimonious look, does not augur that the call of God is not given him to do the work of a lay evangelist, and that He has not given him the gift of such evangelism. The Church has sometimes lived so far from God, that she has not heard His voice when He spoke. She has often moved with such laggard step, that her legislative body has proved itself to be little more than a recording board. There was a time when one branch of the Church looked with very great disfavor upon electing a missionary bishop, but finally the venture was made, and now it is regarded as indispensable that the Church, in heathen lands, be administered by men on the field, clothed with episcopal authority.

It has not been a great while since the Methodist Episcopal Church resisted the

admission of women as delegates to its General Conference, but, by and by, the Church grew in knowledge, and it is to be hoped in grace, too, and now the women of Methodism are elected as delegates to the General Conference, as a matter of course, and they have proved themselves worthy of the honor conferred upon them, and the trust imposed in them, by their wise counsels and able public addresses in that body.

We find the counterpart of the lay evangelist of the Apostolic Church in the local preacher of the early Methodist Episcopal Church. While many of them continued in secular pursuits, yet they gave the Church efficient service in preaching the Gospel, in promoting revivals, and in building up the kingdom of God along spiritual lines.

Dwight L. Moody is one of the most conspicuous examples of the lay evangelist in more recent times. Despite strong opposition, much adverse criticism and discouragements of various kinds, such as were calculated to ensure failure to one

less persevering than himself, he pushed his way onward, until, under God, he became, perhaps, the most famous and successful lay evangelist of modern times. He is only one of many whom God has been pleased to call from the ranks of the laymen, to lay evangelism, and who have been made a blessing to the Church and to the world.

The wisdom and utility of the call of the lay evangelist are manifest in the fact that God has called some to that work, who are so circumscribed, providentially, that it is impossible for them to fill the office of the pastor, and many called to this special line of work are not qualified for the pastorate. Again, it is in the favor of the lay evangelist that, because of the fact that he has an adequate support, often, through some secular avocation, he can carry the Gospel to people in rural and out-of-the-way places, who are not able to support a pastor. Thus he has the satisfaction of laying his own foundation, and not the necessity of building on the foundation of another. In this time, when

there is such a pathetic plea for the life of the country church, and for the church in the down-town districts of our large cities, as well as the church in the out-of-the-way places, a most fruitful field is open to the lay evangelist, and which, if not cultivated by him, may never be cultivated at all.

From this itinerancy the female lay evangelist must not be excluded. The Church has been slow, alas, too slow! to recognize the work of women. We have noticed above, through what stubborn opposition she has pushed her way to foreign mission work, and into the law-making body of one Church. The resistance has not been a whit less, as she has made her way into deaconess work, and into lay evangelism, but the same Spirit who called her into these various avenues of usefulness has opened the way before her in the work of soul-saving as an evangelist, and the Church is recognizing that God has called pentecostal prophetesses as well as pentecostal prophets into the work of lay evangelism.

By her sympathetic nature and compassionate love for the lost, together with her easy access to the hearts of her own sex, the woman lay evangelist is peculiarly fitted for the work of a spiritual evangelism, when anointed by the Spirit and called to that high and holy calling. We pity the individual or the church that lays the hand of oppression on the one whom the Spirit has thus called, though she may be so unfortunate as to be a woman and not a man.

CHAPTER XIV.

The Singing Evangelist.

There is no special warrant in the Word of God for the singing evangelist, so far as we have been able to discover, but the fact that the Lord blesses him in his work proves that he is in the Divine order.

There is something impressive in Holy Ghost singing. Many have declared that the Gospel in song has melted their hearts, and led them to repentance and salvation, when they were unmoved by the preaching of the Word.

The singing of Ira D. Sankey was an important factor in the evangelistic work of Dwight L. Moody. How important eternity alone will reveal. Many went to hear Mr. Sankey sing, tarried to hear Mr. Moody preach, and the messages, through

song and sermon, pierced their hearts, and they went from the meetings saved. The inimitable way in which Mr. Sankey sang "The Ninety and Nine," doubtless, showed many hundreds of sinners that they were lost, and that Jesus was seeking to save them, and thus the seeking Savior and the lost sinners were brought together in the salvation of those sinning souls.

The singing evangelist must have a Divine call to his work, the same as the preacher has to his. In this time, when singing evangelists are multiplying and their popularity is increasing, there is great danger of many entering the work as a mere profession. If the work of the singing evangelist were not so serious and sacred, it would be amusing to hear how lightly some talk of their "going to be a singing evangelist." Alas! too many of them give no evidence of adequate musical talent or Christian experience for such a sacred work. They act as though one could become a part of the evangelistic movement, just as he would join a traveling troupe.

Then there is great danger of the singing evangelist becoming infected with the commercial spirit. If he is called to the work of a singing evangelist, and devotes his time to it, and shows himself worthy and successful, he should be properly remunerated for his services. But he must make the Kingdom first, and be willing to suffer wrong, if need be, so that the cause of God does not suffer.

The singing evangelist must have a passion for soul-saving. He will have it, if he is Divinely called to, and spiritually prepared for, the work. He should not feel that his whole duty is performed when he has led the service of song, and sung a few solos. But at the altar service, in the congregation, and everywhere he must be seeking to lead lost souls to Jesus, and saints into the cleansing fountain. The writer has been seriously grieved, in some meetings, at the lack of soul-burden on the part of some singing evangelists. Outside of the services they could be seen promenading with young ladies, eating candy and nuts, and drinking soft drinks

at a soda fountain and in every way appearing to be on a picnic expedition, instead of on a soul-saving mission. We trust that this conduct is exceptional, and not common on the part of our singing evangelists, but enough has appeared to cause the note of warning to be sounded along this line, lest the cause they seek to serve be hindered. We love our singing evangelists, and write in their interest because we love them, and want them to be at their best for God and souls.

There is danger of the singing evangelist being betrayed into acting the part of a clown, in leading the service of song. This may draw attention to himself, and make him popular with a class, but it may be at the expense of calling attention from the Lord, and of grieving the Spirit of God. The singing should be regarded as a part of Divine worship, and not a performance, and ought to contribute to the salvation of souls in every possible way.

The singing evangelist should show a humble spirit, and find the place peculiar to his part of the work, and then keep

it. We have known some to manifest such a spirit in the meeting that one would think that they were to be held responsible, not only for the service of song, but for directing the preaching, the altar work, the announcements, and to be general boss of everybody, and of everything. For one to pursue such a policy, will insure his course to be short and it will not take a long time for him to run it.

One more, and last, word about the singing evangelist, and it is about the lady singing evangelist. That God has called some women to be singing evangelists, there can be no doubt. But the fact that they are women, must necessarily circumscribe their field of labor in some cases. If the lady singing evangelist has a father, or brother, or husband, or other suitable companion that accompanies her in the work, her field may be as wide as that of the male evangelist, but otherwise it must be limited. Some lady singing evangelists have assisted male evangelists in their work, who were above

reproach, as well as were the men they assisted, and no doubt they both thought it was a perfectly proper thing to be thus associated. But by so doing, they laid themselves liable to be justly criticised, and the cause of God to suffer reproach. The writer knows one good brother, in evangelistic work, who declines to have the sister of his own wife sing for him in his meetings, though she is a superior singer and a sanctified woman, lest they both might suffer in their reputations, the cause of God be compromised, and the work of salvation be hindered. Let the motto of every singing evangelist, as well as of every other kind of an evangelist, be to shun the very appearance of evil, and not only to be as wise as serpents, but also as harmless as doves.

The world, the flesh and the devil are combined against the holiness people and against the holiness movement. Let every one see to it that he gives an occasion of offense, and that he adorns the doctrine of Christ and keeps his garments unspotted from the world.

CHAPTER XV.

Some of the Evidences of a Call to Do the Work of a Special Evangelist.

It is an unfortunate thing that the Christian ministry should ever have been called a profession. Not that any odium is attached to the word profession, of itself. Many good and honorable men enter the different professions and are useful in those professions. But the Christian ministry must ever be regarded as a calling of God. Hence no one should ever enter upon the work of a Christian minister without a Divine call to that work. We fear some, maybe many, have entered upon this work the same as they would enter upon a secular business or profession. It is a grievous mistake to do so.

As one should have a Divine call to the Christian ministry, so he should have a

Divine call to do every form of special work—to be a foreign missionary, a special evangelist, and the rest. Some have gone as foreign missionaries without a Divine call, only to fail, and to bring humiliation upon themselves and their friends. Some have entered the work of a special evangelist without the Divine call, only to suffer failure in that work. They seemed to proceed upon the hypothesis that it was a desirable work; that one could accomplish good by entering upon it; that it would be a change from the routine and humdrum of pastoral work; that they could see many of the sights of the country in their travels, etc. We have known some such cases, who, entering the work without being called to it, were obliged to depend upon their friends, or engage in secular business for a support for their families, till the way opened for them to return to the pastorate, when they entered that work anew, wiser, and it is to be hoped, better men.

First of all, one must feel the call of the Holy Spirit to enter upon the work of

a special evangelist similar to the call that came to him to preach the Gospel. Without this Divine call, one will proceed with hesitation and uncertainty at every turn of the way, not knowing whether he is in the Divine order or not. To have this unmistakable call, will make one strong and valiant in the work. When the battle goes hard, as it will sometimes—the calls are not coming in, the material support is inadequate for a comfortable living, and the success in soul-saving is not great—a person will then have the cheering thought that God has called him to the work, and it will be impossible for him to fail if he will keep filled with the Spirit and be obedient.

Then a person must have the evangelistic anointing. This is something more than the anointing that came upon him when he was cleansed from all sin. The experience that a man receives when he is cleansed from all sin, needs not be repeated if he is true to the conditions upon which that experience was bestowed. But he will need to be anointed for special

work, and it will be necessary to repeat that anointing many times after he is in the active work, to meet new conditions and to win other victories.

Again, it is indispensable that a person have natural gifts, which will fit him for the peculiar work of a special evangelist. These gifts are different from the gift of the Holy Ghost. Many persons have received the gift of the Holy Ghost, who have not been endowed with natural talents that would make them successful as special evangelists. It is a mistake to suppose that, because a person has the gift of the Holy Ghost, he must enter upon some special work whether or not. The Church needs sanctified folk in the rank and file of its membership now as, perhaps, never before, and only those properly prepared and called should enter upon the work of special evangelism.

The cause of holiness is suffering at the hands of its professed friends, because of incompetent leaders and teachers. This has been one fruitful source of so much extravagance and fanaticism, and has pre-

vented many hungry souls from entering into their purchased inheritance of perfect love.

Another evidence of a call to special evangelism is a person's providential circumstances. One must not break down doors. God will open them for him if He desires him to enter those doors. A person's family relations or business environments often make it next to impossible for him to do the work of a special evangelist. If those relations and conditions are not changed so as to make one sure that the Lord is opening the way before him, he can well afford to wait.

One's own sanctified judgment must not be left out in making the decision. God has given us brains to be used. Any impression that does not accord with sanctified common sense must be put aside.

Many more evidences might be mentioned, did space permit. Those given are fundamental, and, if heeded, can but lead one to a correct conclusion. After all the helps friends can give to aid one in reach-

ing a correct decision, it will be necessary to carry the case to the Lord for final direction, and to take one's marching orders from God alone. He has promised to guide us and give wisdom, and He will not allow His children to grope their way in darkness when they are seeking the light, nor to proceed in uncertainty when they are intent on knowing His will, that they may do it for His glory.

CHAPTER XVI.

The Joy of the Lord.

It would be natural for those who are familiar with the whole passage of Scripture of which the caption of this chapter is only a part, in seeing the part, to think of the whole, "The joy of the Lord is your strength." It would be profitable to study the whole text, showing the relation of the "joy of the Lord" to "your strength," but it is not our purpose to follow that line of thought, but to show how natural, and yet how perilous, it is to make the joy of other things a substitute for the joy of the Lord.

By a little reflection, it will readily appear that there are many things which might contribute to the joy of one who does not profess to have the joy of the Lord. For one to have perfect health, would be adequate reason for rejoicing.

In comparing himself with others who languish in pain on beds of affliction, and who have vainly sought health everywhere and by every possible means, he might well rejoice. With self-complacency, he could exclaim: "I sleep well, I eat well, I am well. I have neither ache nor pain. I am a happy man!"

Business prosperity might cause one to rejoice, who is an utter stranger to the joy of the Lord. His profits are large, his business is rapidly increasing, his products find a ready market in every place, wealth is flowing into his coffers, by the millions. This business prosperity gives him commercial, social and political influence. When he speaks, men in the various stations of life "take notice." He rejoices in this fact.

The conferring of political honors might be the occasion for one to rejoice, who is as far removed from the joy of the Lord as Heaven is from the earth. He has influence with people, both high and low, and knows it. With them his word is inexorable law. A whole nation may

bow at his behests. His going forth and his return are proclaimed by marching hosts, with waving banners and bugle blasts. In his every look and act he betrays the joy that swells in his breast. So we might continue, *ad infinitum,* to specify the things that bring joy to mankind that are far removed from the joy of the Lord.

Would that those who make other things a substitute for the joy of the Lord were confined to those without the pale of the Church, but, alas! they are not. Too many are substituting for the joy of the Lord a powerful organization, or a strong ecclesiasticism, or millions of communicants, or costly church property, or multiplied educational and benevolent institutions, etc., etc. All these are well and may be good in their proper places, but they can never compensate for a lack of the joy of the Lord. A church may be organized to death, an ecclesiasticism may degenerate into a despotism, church membership may be increased to such proportions as to cause ministers and members to turn idolaters and burn incense to num-

bers or costly church property, and multiplied educational and benevolent institutions may serve only to pamper pride of a once spiritual, but now apostatized, people.

Let us come a little nearer. Individuals within the pale of the Church, whose lives are not consistent with their professions, may be betrayed into the mistake of substituting the favorable environments, and spiritual results of a revival of religion, for the joy of the Lord. The scenes enacted, the impressions made, the results accomplished, cause them to weep with those who weep, and to laugh with those who laugh, and they imagine that the joy thus produced is the joy of the Lord in their hearts, when they may be far from Him, by wicked works, as the facts have often shown.

The holiness people are in danger of substituting other things for the joy of the Lord. They have often done this. They gather for their revival meetings and conventions and camp-meetings. They are so glad to be there. They meet their old friends, and form the acquaintance of

new ones. They are on hand for a good time. That is all right. They ought to have it; they may have it, only let them not make the mistake of substituting the joy of their environments for the joy of the Lord. The meeting begins, the singing is inspiring, excitement runs high, and ere they are aware of it, they have more steam in the whistle than they have in the propeller. The leader of song may make a clown of himself, and act a part for the entertainment of the people. The preacher may labor hard, and yell loudly, and turn round and round like a whirligig, and through it all it is plain to be seen that he has more perspiration than he has inspiration. The people, seeing that the singer has performed his part in the first act, and the preacher in the second act, proceed to perform their part in the third and last act. Some parade back and forth in front of the altar, others mount the platform and leap and sing and shout, while still others run up and down the aisles, when every spiritual, discerning person can see that it is all bodily exer-

cise, and not the joy of the Lord that prompts them to act thus. The whole scene has more the appearance of a vaudeville show than a religious meeting. We would not be understood as opposing demonstration, if it be Holy Ghost demonstration. We are only condemning the counterfeit of it.

Here is another meeting, in marked contrast to the one we have just been describing. The people had gathered for their annual camp-meeting. They were glad to be there, as were the people in the other meeting, and to meet old friends, and to form the acquaintances of the new ones. They are on hand for a good time, as the others. That is all right. The meeting begins, the song leader shows he is there on business for the King, and not for spectacular display. He may be demonstrative in his singing, but it is the demonstration of the Spirit through him. The preacher rises in his place to preach. All can see that he feels the weight of the responsibility. The anointing of the Spirit comes upon him as he proceeds with

his message. The message is accompanied with the power of the Holy Ghost to the hearts of the people, and the saint and sinner receive their portion in due season. When the invitation is given for the people to come to the altar, it is filled to overflowing with those seeking pardon and purity. Then to hear the praying takes one back to the scenes of Pentecost. The people rejoice but it is Holy Ghost rejoicing and not the exuberance of physical excitement. They sing, and cry, and laugh, and jump, and the rapture that fills the place makes them all feel that God is present with His people and fills their hearts with the joy of the Lord.

CHAPTER XVII.

Disobedience and Some of Its Consequences.

Obedience is necessary to the maintenance of the family circle, the organization of society, the moral government of God, and to all other organizations, human and Divine.

In the material world, there is no exception to this law, for in the heavens above us, and in the earth beneath us, and in the things around us, we find obedience to law is necessary to preserve the material universe from ruin and wreck.

The disobedience manifested in the family, in our time, is appalling in the extreme. One sighs for the former days, when children, young and old, bowed in cheerful obedience to the behests of father and mother. How different it is now, as we see children, not yet in their teens, defying the will of the parents, declaring

they will have their own way and pursue their own course. It is a pitiable sight to behold boys yet in knee pants, and girls still wearing short skirts, promenading the streets, and running hither and yon, and indulging in many things of questionable character, not to say downright sinful, at an hour long past the time when they should be home in bed. Is it any wonder that boys and girls go deep into sin, and early in life to their own ruin, with no more restraint put upon them than there is?

Those same boys and girls are outlaws in the school. They look upon their teachers as tyrants. They regard the rules of the school as oppressive. When disciplined, they resist it, and ofttimes parents are foolish enough to allow them to sever their connection with the school, because they imagine they have been abused, when they have only had the discipline administered to them that could not but be for their own good.

When they have gone to such lengths in violation of the rules at home, and in the school, they are only a step removed

from becoming criminals. In a very short time they become outlaws, and are placed under arrest, brought into the courts and punished. Their stubborn wills are not yet subdued, and it is easy for them as they grow older, to become hardened criminals, and at last hopeless degenerates.

The amount of violation of law that has been disclosed in the prosecution of individuals, and trusts, and corporations, in our time, is not only amazing, but sufficient to sink any nation to perdition, but for the tender mercies of a longsuffering God.

Let us return to those boys and girls there in the school, and in the home. In view of the fact that they have defied the law at home, and the rules of the school, and the laws of man, is it any wonder that they will not submit to the law of God, give up their sins, and accept salvation? It has been an alarming thing to us, as we have traveled the country over, in our revival work, to find how hard it is to reach boys and girls, and get them saved. They are quite as unyielding as people

much older in years, and sometimes as those who have gone deep into sin. They seem bent on going to Hell in spite of all efforts put forth to save them.

Many parents have come to us, in our revival work, with fast-falling tears, and choked utterance, to ask us to pray for their sons and daughters, when those same parents have been most neglectful in their home government, and in their religious training of those children. We are fearful that many children will appear at the judgment bar of God as swift witnesses against their own parents, for the loss of their souls. The blood of their children will be upon their own skirts.

The same spirit of disobedience prevents men and women of mature years from yielding to God for the salvation of their souls. They have been so long in rebellion against Him, and they have so long lived in defiance of His will, that they find it much more difficult to submit their own wills, and yield to the will of God. It is still true, "Ye will not come to Me, that ye might have life."

This same spirit of disobedience prevents Christian men and women from entering the fountain of cleansing. Every truly justified person feels the need of heart purity. He sees, in the Scriptures, that provision is made for that cleansing; that it is promised to him; that it is God's will, but because he is disobedient to that will, he fails to receive his inheritance. Disobedience is the fruitful cause of backsliding, both from pardon and purity. No man can remain an hour in favor with God, and fail to render obedience to the whole will of God, so far as he knows that will. It is a mistaken notion to suppose that one can keep some of the commandments, and knowingly disobey others, and be a child of God. It is still true, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2: 10.

It is evident, then, to every thoughtful person, that, not only to keep us out of Hell, and get us into Heaven, but to be a child of God, and have His favor, we must yield a cheerful, complete, and continuous

obedience to all the known will of God. This heads us all toward holiness, and makes it an indispensable necessity.

CHAPTER XVIII.

The Power Peculiar to Pentecost.

A great deal has been written and spoken about the power that came upon the Church on the Day of Pentecost. All agree that some sort of power was bestowed, but all do not agree as to the character of that power.

The Savior bade His disciples tarry till they were endued with that power. In Luke's Gospel, 24: 49, we read, "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Likewise the Master promised that that power should be given. In Acts 1: 8, we read, "But ye shall receive power after that the Holy Ghost is come upon you." But there is a great diversity of opinion as to what that power consisted in.

First of all it was pre-eminently the power that purifies. The Word of God makes this so plain that there can be no question about it. In Acts 15:8, 9, we read, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

The Church has always been a powerful Church in proportion as she has been a pure Church. We do not wonder that the unbelieving, infuriated Jews declared that the disciples had turned the world upside down, as they drew Jason and certain brethren unto the rulers of the city. The power of ecclesiasticism, of large numbers, of great wealth, of a perfect organization, and all the rest, upon which has been laid so much stress, and about which there has been so much boasting, cannot be substituted for the power of cleansing; and the Church cannot but lose out in her efforts to save this world, if she depends upon any power less than the power that comes as a concomitant of

Another peculiarity of the pentecostal power was that it enabled the Apostles to preach the Word effectually. The thought has been advocated that God will bless His truth to the salvation of souls, by whomsoever declared, but something more is necessary than the declaration of truth to save mankind. In 1 Peter 1: 12, we read that they "preached the Gospel with the Holy Ghost sent down from Heaven." In 1 Corinthians 2: 4, Paul declared, "My preaching was not with enticing (margin, persuasible) words of man's wisdom, but in demonstration of the Spirit and of power." Peter having the pentecostal power, preached the truth so that those who heard it "were pricked in their hearts, and said, What shall we do?" The distinction must be made between getting up a sermon, and getting down a message from the Lord, that will be effectual in the salvation and sanctification of souls.

Another peculiarity of the pentecostal power was that it enabled the Apostles to pray prevailing prayer. Praying is a fine art, and with most people it is a lost art.

But not so with the disciples. No wonder that when the disciples prayed, "the place was shaken where they were assembled together." It is no marvel, that when, at the midnight hour, in the Philippian jail, Paul and Silas prayed, "suddenly there was a great earthquake, so that the foundations of the prison were shaken, and every one's bands were loosed." The Church is short on prayer, and there is an imperative demand that she receive the power of cleansing, that she may be endued with the power to pray prevailing prayer.

Still another characteristic of the pentecostal power is the power to save souls. Under the preaching of Peter, on the Day of Pentecost, about 3,000 souls were added to the Church. The next day, 5,000 souls were converted, and everywhere they went they carried in their track a flame of revivalistic fire and power.

When John Wesley received his pentecost the whole kingdom of Great Britain was swept by a revival that carried everything before it like a mighty tornado, then

it leaped over the Atlantic Ocean, and set this whole new country burning with revivalistic flame, the waves of which revival influence, on both sides of the sea, will go on till time shall be no more.

In the brief time allotted for holding a camp-meeting, in the early days of Methodism, in this country, in the state of Maryland, Bishop Asbury saw 1,000 souls converted to God, and 1,300 wholly sanctified, all because that man of God had the power peculiar to Pentecost.

Another peculiarity of this pentecostal power, and the last one we shall mention, is the power to live a holy life. It will not suffice to have the power to preach effectively, to pray prevailingly, to turn mankind to Jesus, important and indispensable as these things are, if the power to live a holy life were impossible. Thank God, abundant provision has been made for such living. Read what the Word says, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by

the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Multiplied examples are on record of those who have lived holy lives. In triumphant strains we hear Paul exclaiming, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Again listen to his testimony to the holy life he lived: "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe."

The one imperative demand of the hour is an exemplification of holy living. On the farm, behind the counter, in the schoolroom, at home and abroad, in every place, under all circumstances, the life must exemplify the power to live holy. "Men are surfeited with abstractions, and clamor for examples of the truth we preach. If the age needs broader culture,

it needs no less holy living. If it needs men who can speak with the tongues of men and angels, it needs no less men who can live like saints of God."

CHAPTER XIX.

The Power, the Possibility, and the Peril of Personal Influence.

People are often heard to say, "I have no influence with anybody." But they do not believe that, and nobody else believes it. If another should tell them that, they would be offended. Every person has some influence with other persons. The Book of books declares, "For none of us liveth to himself, and no man dieth to himself."

In commercial, political, social, and religious life, men have influence over their fellow-men. But for this power of influence, men could not successfully prosecute their business. They could not induce men to purchase their merchandise, and at a price that would properly requite them for their toil and labor.

But for this power of influence, men

could not be induced to change their political affiliations, but would continue to exercise the right of franchise in favor of the same political party year after year. The power that one man has over another, is the hope that the politician entertains of inducing a sufficient number of his fellow-citizens so to vote as to place his candidate in office.

The craze to follow the fashion of the day, that is so much in evidence on every hand, shows the power of influence in social life. However ridiculous the fashions may be, it is sufficient warrant for people to follow them, to know that "all do it."

The power of influence, from a religious point of view, is shown in a marked degree. The number of different cults that have sprung up, and the great variety of fanaticisms that have been in vogue, are sufficient evidence of this. Because of the power of influence, great results may be realized for weal or for woe, for good or for bad. Perhaps it is safe to say that every person that has been saved,

has been saved through the influence of another. Likewise every one that has been lost, has been lost through the influence of another.

The influence we exert, to us, may be an unconscious influence, but we are none the less responsible for it. The man who sucks away at his dirty, old smoke-pipe, or puffs his splendid havana, or inhales the smoke from his delicate little cigarette, may not know that a bright, promising boy has been influenced by his bad example, and, by the excessive indulgence of the use of tobacco, becomes a physical, mental, and moral wreck. Many a man has been influenced to drink his first glass of intoxicants, to play his first game of chance, to make his first trip down to the house of her, "whose steps take hold on Hell," through the example of another, and has been ruined in time, and damned in eternity, by the influence of that example. The son of a Christian minister in his father's home, recently made this remark: "Doctor —— has fallen a good way down in my estimation. While waiting for a car, I saw

him enter a drugstore one Sunday and purchase a package of chewing gum." Doctor ——— was a prominent minister in a leading Christian denomination, and held high official position in his church.

The power of our influence for good, is quite as strong as the power of our influence for evil, though we may be unconscious of it. A young man of our acquaintance was skeptical about the Christian religion. He decided to watch the life of a Christian for a year, and see if the life she lived was different from the lives of the people that were not Christians. At the end of the year, through the influence of the life of that Christian woman, he gave his heart to God, became a successful minister of the Gospel, and died in the Christian faith.

Some eminent examples are recorded of men being channels of blessing to others when they least expected it. Chaplain McCabe, afterward Bishop McCabe, was driven from a railroad station to his place of entertainment by a cab-driver. When he reached the home of his host,

he put a quarter into the hand of the driver, with the remark, "I hope to meet you in Heaven." He thought but little about the transaction. He had many a time made a similar remark to others who served him. He retired for the night. By and by the driver returned to the place of the bishop's entertainment, and asked to see him. He was refused, on account of the lateness of the hour and the discomfort it would bring to the bishop. But he persisted in his request to see the bishop. When the bishop made his appearance, to his surprise and delight, he found the driver under deep conviction for his sins, and the bishop had the unspeakable pleasure of leading the man into the experience of pardon.

We talk of the solemnities of death, the awful hour of the Judgment Day, and the stern realities of the eternal world, and they are worthy of our most serious consideration, but to our mind there is nothing more solemn than to live in this present world, where influences are going out

from our lives, constantly, that may save men and women, or that will damn them forever. Daniel Webster was once asked what was the most serious thought he had ever entertained. After some moments of silence, he replied, "The most serious thought I have ever had is my responsibility to Almighty God."

CHAPTER XX.

The Obligations of the Holiness Movement to the Young People.

A Methodist bishop, in an open Conference session, declared, that, since the Methodist Church, in its Book of Discipline, prohibits its young people from indulging in many forms of worldly amusements, such as dancing, card playing, etc., the Church is under obligation to furnish amusements for them.

There is absolutely no warrant in God's Word for this contention of the bishop. The Church was never organized to furnish amusements, of any kind, but it was organized to save the world, through the atonement made by Jesus Christ. The craze for amusement and entertainment is one of the most serious drawbacks to spirituality in the Church among old and young alike, and it needs to be curbed

rather than pampered. The stereoptican shows, in the Church, and the cheap theatrical performances that are enacted by the young people at Christmas time, and on other occasions, are the natural outcome of the amusement craze, and have been most detrimental to the spiritual life of the young people.

The obligation of the holiness movement to the young people is all the more imperative now, since many of the means formerly employed for their spiritual welfare have been abandoned. The family used to be a training school for the religious instruction of the young. Family prayers were in vogue; the Bible was studied; the catechism was taught; religious literature was read; and many other means were employed for religious instruction and edification, but these have been abandoned in many, if not in most, of the homes of professing Christians.

The Sunday-school, in most places, is not measuring up to its imperative responsibility, and embracing its golden opportunities for the spiritual welfare of the

young people. In many places the young people are not found in the Sunday-school, but it is largely composed of older people and children. In too many cases the organized class and the other combinations in the school, spend a large part of their energies and time in providing entertainments, and giving banquets instead of saving souls and building one another up in spiritual things.

The societies in the church, organized especially for the spiritual welfare of the young, are not supplying their spiritual needs. Many of the young people do not attend the meetings of these organizations, and when they do, their efforts are expended on the literary, social, and other departments to the neglect of the spiritual. Throughout all the departments of church work and service, the young people are not being reached, and saved, and kept, as they should be, and hence the obligation of the holiness movement to them.

The holiness movement has done much for the young people and should be given

due credit for all it has done, but much remains to be done, and that she is capable of doing, and, no doubt, willing and anxious to do, but there should be an enthusiastic, energetic forward movement all along the line, and that immediately.

The holiness schools, organized and maintained at considerable labor and sacrifice on the part of some, have done much for the young people, but all of the blessings that have come to them through this means, are as nothing compared with what ought to be done, and what can be done.

The holiness literature that the holiness movement has provided, has done much for the young people, but only the outer rim of opportunity has been touched that is presented to her along this line.

The holiness camp-meetings, and other holiness meetings that have been held, have been of incalculable value to the young people, but the number brought under these hallowed influences ought to be multiplied many hundred fold.

Then to epitomize some of the ways the holiness movement can discharge her

obligation to the young people. Her holiness schools should be amply equipped, and greatly enlarged and a widespread, enthusiastic effort made to bring multiplied numbers under their salutary and hallowed influences.

There should be a wide dissemination of holiness literature among the young people, and such as shall be especially adapted to their needs.

Let an enthusiastic, wide-spread, continous effort be made to bring multiplied thousands of young people under the saving and sanctifying influences of holiness meetings.

These are only a few of the means that may be employed to aid the young people. They might be multiplied. Our limited space forbids our giving more.

If what we have written shall inspire an increased effort, on the part of the holiness folk, to increase and intensify their efforts in behalf of the spiritual welfare of the young people, we will thank God, and our object in writing will have been accomplished.

CHAPTER XXI.

The Ruinous Results of Procrastination!

The havoc that has been wrought by procrastination in commercial life, in professional life, and in spiritual life is incalculable.

Many people, in the business world, are waiting for an opportunity to make their fortunes, but it is quite as important to seize the opportunity when it is presented, as it is to have the opportunity given. During the Civil War in this country, a merchant was strongly impressed to buy cotton. Everywhere he went, the words rang in his ears, "Buy cotton! Buy cotton!" He followed the impression, and did buy cotton in large quantities. He filled his storehouses and every available vacant room he could secure. People wondered what he would do with so much

cotton. In a few days the price of cotton advanced some dollars on the bale, and he was made a rich man in a day. He seized his opportunity in the nick of time.

It has been said that if there had not been any Civil War in this country, there never would have been any General Grant, but General Grant did not miss his opportunity when he was made General Commander of all the forces of the United States, but filled the world with his fame by the wonderful military feats he performed.

It was an unheard-of-thing in the history of warfare, for a military leader to cut loose from his base of supplies, and carry the war into the enemy's country, but General Sherman, seing his opportunity, tore up the railroads, cut the telegraph lines in the Southern States, and lived off the country while he made his famous "March to the Sea," and not only cut the war short, but put himself in a class by himself, as a military leader and commander. In all these instances the results would have been just the reverse

from what they were, had there been any procrastination.

The results of procrastination are quite as disastrous when applied to spiritual things, as they are in temporal things. A sinner is convicted of his sins, and confesses his need of salvation, but he delays, and death ensues, and he dies unprepared to meet God. An unconverted man attended a revival we recently held. Some of his grown children were converted in the meeting. His wife was convicted, and expressed her willingness to give her heart to God, if her husband would begin the Christian life with her. He delayed. We shared the hospitality of his home. While there, we urged him to yield to God and be converted. He still procrastinated. A few evenings after that, he prepared himself to attend the revival. He sat down a bit before time to start. When unable to rise from his chair, he remarked that he had sat too long, and that his limbs were asleep. They stretched him on a couch. He did not get back to the meeting again. He had missed his chance,

like many another has done. Precious reader, if unconverted, will you miss your last chance, die unprepared to meet God, and lose your soul? It need not be so. I pray that it may not be so.

A Christian is convicted of his need of heart purity, but, unwilling to pay the price, he delays. By and by he loses the joy and peace out of his heart, and becomes a miserable backslider, and may degenerate into a miserable holiness opposer.

It is a most disastrous thing to neglect the promptings of the Spirit to pray, to read God's Word, and to do many another thing that one who lives near the Lord will often be prompted to do. One is impressed to pray now, but being engaged with something important, is in danger of thinking some other time will do just as well, and, delaying, misses that chance forever. One ought never to be betrayed into such a mistake at such a time. It is related that a mother, at the midnight hour, was awakened out of sleep, and strongly impressed to get up and pray for her son, who was far away from home.

She kneeled down, and, in great agony of soul, poured out her heart in prayer to God. The sequel proved that at that very time she was praying, her son was in great peril, and his deliverance was unaccountable, to those who were acquainted with the circumstances, until it was known that his mother had prayed at the very time of his deliverance.

One often misses the luxury of being a messenger of mercy to some of God's needy children, and the reward that is sure to follow, by failing to obey the promptings of the Spirit to act at once. In a Southern state is a preacher who is at school, trying to fit himself to do better work as a minister of Jesus Christ. A short time ago he was taken down sick, and had a wife and some children looking to him for a support. The meat was all gone, there was no butter, or meal, or anything else in the house to eat, except about enough flour for one meal, and a little oatmeal, and no money with which to buy anything. Seventeen miles away the Lord had spoken to some of his children about

the needs of this brother. They decided to send him some money, and a box of suppplies, by freight. But one of them said, "I feel we ought to go ourselves, and go at once." Two men started to drive the seventeen miles through the mud and cold. When they reached the preacher's home, and found him and his family in destitute circumstances, they looked at each other and said, "We understand it all now." After a season of prayer, and a time of rejoicing together with this brother, they drove the seventeen miles back home, through the cold and mud, feeling that they had been abundantly rewarded for their prompt obedience to the voice of the Spirit, who had made them channels of blessing to this needy child of the Lord.

Only a few days ago, a section boss on a railroad, not far from our own home, dreamed that a bridge over a river, six miles distant, had been washed away. He awakened from sleep, but the dream had made such a strong impression on his mind that though he was very unwell, he walked

the six miles to find, sure enough, the bridge was gone. Putting his two hands to his mouth, he continued to "hallo" till a man across the river answered, and being informed that the bridge had washed away, had just time to stop the limited express, which would, in a few moments more, have plunged into the river.

A few days ago a man grasped the writer by the hand and held it tightly, while the tears gushed to his eyes, and said, "I have just finished reading, in one of your books, the account of your call to the ministry. It reminds me of a similar experience I had years ago, but I refused to obey the voice of the Spirit, and it is now too late forever."

"Never leave till tomorrow what you can do to-day," is a maxim, which, if observed will prove to be invaluable in secular affairs. Its observance will prove quite as valuable in spiritual things.

"Do it now," is a motto often found hanging over the secretary of busy business men. It will be a good one for

Christian people to adapt in Christian life and service.

It has been said that procrastination is the thief of time, and it is true; and it may prove the damnation of souls as well.

CHAPTER XXII.

Divine Guidance, or, the Leadership of the Holy Spirit.

Perhaps there is no thought more comforting to the Christian heart, or more vital to the Christian life, than that God will direct the steps of His people.

Despite this fact, there are those who repudiate the doctrine of divine guidance, or the leadership of the Holy Spirit. The thought is most repellent to them. They take the position that God has endowed us with faculties to think and reason, and that by searching we may find the way we should take, the course we should pursue. They brand as fanaticism the thought that one may wait upon God in prayer for direction, and have vouchsafed to him that direction, so that in temporal affairs, and in spiritual things, he may be sure the hand of God is ordering his course.

Whatever skepticism there may be on the part of some people regarding Divine guidance, every Christian feels that he needs such guidance, for oftentimes he is called upon to make decisions, when he is at a loss to know what course to pursue, and he is unable to find any mortal who can direct his way aright, or tell him what course to pursue. At such a time it is natural for every child of God to turn to his Heavenly Father for guidance and direction, and as he looks into the Word of God, his heart is made glad to find such guidance is promised to him.

It will be edifying to all who desire to be led of the Lord, to search the Bible, and see what God has promised along the line of Divine guidance. We will refer the reader to only a few of the passages that are recorded in substantiation of this doctrine. "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with Mine eye," Ps. 32:8. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered

garden, and like a spring of water, whose waters fail not," Isa. 58: 11. "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth," John 16: 13. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," Jas. 1: 5. "The steps of a good man are ordered of the Lord," Ps. 37: 23. Many more passages might be given to prove that God has promised to guide His people, but these are sufficient to convince every reasonable person.

But not only has God promised to lead and guide His people, but many instances are recorded in His Word of where He has done so. Noah was directed to prepare an ark for the saving of his house; Abraham to leave his own country, and depart into a strange land; Moses to lead the children of Israel out of Egyptian bondage, and the sequel proved that they were led aright, because they were led by the Spirit of God. When Cornelius got hungry for the experience of heart purity, the Lord directed him to a holiness

preacher to lead him into the blessing, and likewise he lead Peter to go to him, contrary to the prejudice of the Jewish people, which resulted in Cornelius and his whole family and friends receiving the Holy Ghost, which purified their hearts. The Lord directed Ananias to the house of Judas, who lived in Straight Street, in the city of Damascus, that he might give Saul of Tarsus his sight, and as soon as he laid hands upon him, the scales fell from his eyes, and he received his sight forthwith. Ten thousand times ten thousand incidents might be given where God, in Old Testament time, and in New Testament time, and in modern time, has led people by His Spirit, and directed them in the way He would have them go.

How we may know we are led by the Spirit of God is a question of prime and paramount importance. At this point there is peril, and because of this, many good people have drawn back from the privilege of having the guiding hand of the Lord direct their way. One need not lose his way at this point, but many have

done so, because they did not heed the warning of John, "Try the spirits whether they are of God," 1 John 4:1. There are some simple conditions which, if observed, will save people from being deceived and misled. The devil, being a spirit, makes impressions upon our spiritual natures in a manner similar to that of the Holy Spirit. Hence one needs to distinguish between the voice of the Holy Spirit and the voice of Satan. With many people, the difficulty lies at this point. Too many live so far from God that they cannot hear the voice of God, and if they should, they would not recognize it. But "'the sheep follow Him, for they know His voice," John 10:4. But even those who live near the Lord, and know His voice, are in danger of being deceived. They are so intent upon complete obedience to all the will of God, that they may be betrayed into the mistake of obeying the voice of the evil spirit, thinking it is the voice of the Holy Spirit.

But let us consider the conditions to be observed:

First of all, he who would be led of the Spirit, must be completely abandoned to the Spirit, and selfishness and self-will must be put aside and the glory of God alone be sought.

Second, time for deliberation must be taken. Satan is always in a hurry, the Lord never is. He draws, Satan drives.

Third, the leading must be according to the Word of the Lord. The Spirit and the Word are never at variance with each other. Whoever is led contrary to the Word may be sure he is not led of the Spirit.

Fourth, the leading must be in harmony with one's own sanctified judgment. God will never lead any one to act in violation of his sanctified common sense.

Fifth, the leading must be in harmony with providential openings. No one must be guilty of breaking down doors. The Lord will open them as He would have us enter them.

For one to be mistaken in his leading, is often attended with direful consequences. He is likely to become censori-

ous and critical, and to think he is right and everybody else is wrong. It is not unusual for him to lose the joy of God's salvation out of his heart, and many times to go deep into sin. It will be easy for him to be betrayed into the wildest sort of fanaticism, and to think his way is pleasing to God, and by such a course he is advancing the cause of the Redeemer. The wreck and ruin that have come to the cause of holiness by pursuing such a course, perhaps eternity alone will reveal. The Tongue heresy, the Free-love craze, and every fad and fancy and fanaticism that has cursed the Church, and retarded the work of salvation, has been due to people's being misled by the devil. In view of all the direful consequences of people's being misled, we ought to proceed with cautious step, and prayerful heart, and humble and devout spirit.

CHAPTER XXIII.

The Remorse of Lost Opportunity.

There was a great Englishman—great in family and position—who was trained in early life to understand the truths of the Gospel. While in early manhood it was hoped that he would become an honor and a blessing to his family and to the nation, the result was far otherwise. He fell into company that corrupted his principles and his morals; he became an avowed infidel, and a life of dissipation brought on an incurable disease. When he felt that he must die, he threw himself on his bed, and, after a brief pause, exclaimed:

"Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert that there is no Hell, while I feel one in my own bosom? Am I certain there is

no after retribution, when I feel present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? Oh, that any one would restore unto me that ancient gourd of piety and innocence! Wretch that I am, whither shall I flee from this breast? What will become of me?"

An infidel companion tried to dispel his thoughts, to whom he replied: "That there is a God, I know, because I continually feel the effects of His wrath; that there is a Hell, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out for an example of His vengeance, rather than you, or any one of my acquaintance, I presume is because I have been more religiously educated, and have done greater despite to

the Spirit of grace. Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity! eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words—FOREVER AND EVER?"

Lest his friends should think him insane, he said: "You imagine me melancholy, or distracted. I wish I were either; but it is a part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now, then, I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist and profane, and continued this course

under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least."

As his mental distress and bodily disease were hurrying him into eternity, he was asked if he would have prayer offered in his behalf; he turned his face, and exclaimed,

"Tigers and monsters! Are ye also become devils to torment me? Would ye give me prospect of Heaven to make my Hell more intolerable?"

Soon after, his voice failing, and uttering a groan of inexpressible horror, he cried out, "Oh, the insufferable pangs of Hell!'" and died at once.

This illustration is not new but it warns men to prepare to meet God before the opportunities of life are passed into eternity.

Sickness has come into the home, and death ensues. When the loved one has been carried away to the city of the dead, and buried out of sight, and the family re-

turns home to find there a vacant chair, and a hushed voice, the question will come whether all had been done that could be done to save that life. If not, there will come a remorse that will cause the tears to flow as though one's head were a fountain of tears. Every year in the life of that departed loved one will pass in panoramic view, before those that remain alive, in the light of the treatment he received. If an unpleasant word had been spoken to him, or an unkind look had been given, or harsh treatment had been inflicted upon him, ten thousand worlds would not be thought a price too great, if all the past could be blotted out. But though the remorse one may suffer at the memory of them may eat like a cankerworm, yet the time has forever passed to right these wrongs.

Every Christian has an opportunity, perhaps, every day of his life, to say some word, or perform some act that would lead a soul to Christ. He sees the opportunity, and feels he should improve it, but if unsanctified, he frequently allows it to pass

unimproved, and it never returns to him. He may be called to look upon the face of that one in his dying hour, that he might have saved, and the thought of neglected opportunity haunts him like some awful nightmare or the memory of some unpleasant dream. It is related that a professing Christian, who had long been acquainted with an unconverted man, and had had many opportunities to speak to him about his soul, visited him in his dying hour. He approached the dying man, and told him that Jesus died for him and that He could save him. The dying man said, "How long have you known this?" And when the professing Christian told him that he had known it for many years, the dying man said, "Why did you not tell me before? It is too late now," and instantly expired. The professing Christian walked the floor ringing his hands and crying piteously, but it was now too late to save the man; the opportunity was forever gone.

"Say not ye, there are yet four months, and then cometh harvest? Behold I say

unto you, Lift up your eyes, and look on the fields, for they are white already to harvest."

"Do something to-day, do something to-day,
Do something for Jesus to-day;
O brother, the moments are now passing,
Do something for Jesus to-day."

CHAPTER XXIV.

Some Danger Signals to the Holiness People.

Too many people think that when God wholly sanctifies a person, it is the end of all He can do for him, when really it is only the beginning. When a person receives this blessing he has gotten the biggest thing in the universe, but he has only gotten the little end of it. It is a very unfortunate conclusion for one to reach, that the Holy Ghost has exhausted Himself when He cleanseth a heart from all sin. There are heights and depths and lengths and breadths in the sanctified life, which one does not receive when he enters into the blessing of cleansing, that God proposes to lead him into, if he is obedient and faithful, and which Satan is determined to deprive him of, if it is possible for him to do so. It is our purpose, in this chapter, to point out some of the

means that Satan employs to rob the sanctified soul of his inheritance.

One of the first means that the enemy employs to defeat one, in the sanctified life, is to hold him back. He will argue that it is not consistent with the sanctified experience, which ought always to bring with it the grace of humility, to be professing it, advocating it, or promoting it. If the one he deals with happens to be naturally modest, young in years, or occupies a more humble station in life, in the Church and in the community, than others, discouragement is the more likely to come to him, if not utter defeat, unless he seeks especial help from God, or has the help of older persons in the way. Sometimes the enemy will use the older members of the Church, who are unfriendly to the experience of holiness, to accomplish his purposes, by bringing the same arguments to bear upon the sanctified soul. At such a time there is danger of one's becoming sour and censorious, of indulging in a spirit of criticism and disputation, and of losing the blessing out of

his heart. Here comeoutism had its beginning, which has wrought so much ruin and wreck to the cause of holiness. Wrongs may have been perpetrated, but for one to fight with carnal weapons, is to compromise the very cause he seeks to serve, and brings spiritual defeat to his own soul. In every case, the only course for one to pursue is to look to God for help and guidance, and go forward in a humble, Christ-like manner as the Spirit may lead, and as the Lord opens the way before him, and He will see him through on the victory side.

If Satan is unsuccessful in holding the sanctified soul back, then he will seek to drive him forward to his destruction. Here many have lost out, and the cause of holiness has been made to suffer. This has been the birthplace of many of the fanaticisms that have cursed the Church, and that have well nigh ruined the cause of holiness in some places. Here come trooping in all the clans of the third-blessing fad, the tongue craze, the Sandford cult, together with the holy rollers, the

high jumpers, the no-Hell-ites, and the rest, *ad infinitum.* It seems that the devil himself has exhausted his ingenuity in inventing schemes to defeat the purposes of God in His efforts to keep His sanctified children sane after they are sanctified.

Too many have been tripped by being wise above what is written, looking for signs, impressions, and revelations in ways that they have no warrant for in the Word of God. Good people, sanctified people, must be watchful, prayerful, studying devoutly the Scriptures, lest they be mislead of the evil spirit. A sanctified woman, in one of our camp-meetings, said to the wife of a minister, that God had told her to tell the wife of the minister that it was not consistent for one professing holiness, as she was, to curl her hair. The wife of the minister replied that the Lord curled her hair, and that she had never found it necessary for her to curl it either with poker or paper.

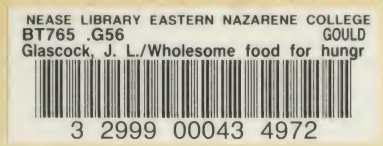
If the devil fails in his efforts to hold one back, to his destruction, or in driving him forward to his ruin, then he

will seek to run him off on some side track, and put him out of commission in the business of salvation.

There are many people living in the enjoyment of the blessing of holiness, who differ from other holiness people, who are as consistent in their lives, on many nonessential questions, and they have the right to differ from them. Some believe that they can wear a necktie and yet live a sanctified life. Others, as surely sanctified, discard the necktie. Who would be so unwise as to make a necktie an issue, and say, only those are sanctified who do or do not wear neckties? Some are conscientiously opposed to eating hog meat. Others that give every evidence that they are sanctified, have no conscientious scruples against eating it. Shall the issue be made on the hog, and only those who do not eat the meat of swine be classed among the sanctified? In essentials let there be unity; in nonessentials let there be liberty. Too many of God's dear, sanctified children have driven others of His children away from holiness, by put-

ting burdens on them that the Lord never intended they should bear. Some of the Apostles came near making this mistake by requiring things of the Gentiles, just sanctified, that there was no warrant in God's Word for.

The holiness people will do well to stick to the one business of getting souls converted and sanctified, and leaving non-essentials to take care of themselves, which they will do. Recently we were in a meeting where a young lady was praying aloud for salvation. By and by, without any one speaking to her, she removed her bee-hive bonnet from her head, unfastened her gold bracelet from her wrist, stripped a gold ring from her finger, and threw them from her, and immediately the fire fell upon her. When the Lord strips people thus, they will leave off their unnecessary adornments and not whine about it. Again we urge the contention, stick to the essentials, and let the Lord and the people settle the non-essentials.

The End.

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